

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

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NEW SERIES  
VOLUME XXXVII No. 3

## Who's Who and What's What

Dr. A. O. Moore, pastor of Pt. Arthur, Texas, recently came home for a visit to his father and mother and friends at Oxford.

A son of the first President of the Chinese Republic recently gave Missionary John Lake \$10,000 for work in his leper colony in China.

Rev. Sid Williams has been an evangelist for forty years and says he is ready for another year's work. He is in San Antonio, Texas.

At the dining hall of Oklahoma Baptist University hostesses are at the tables to cultivate good manners in the students, and give lectures from time to time.

It may not be necessary to form any new resolutions for the new year, but it wouldn't be a bad idea to carry out some of the old ones made in the years past.

Oscar Mickelson, missionary to the New Hebrides, is now ninety years old. When he went to this field 56 years ago the people were cannibals. Now it is a Christian land.

Two years ago those at the head of the government said the number of federal employees must be reduced. Instead there has been an increase of over fifteen per cent.

This axe is borrowed:

Some pay a tithe when due,

Some pay when overdue,

Some never do,

How do you do?

The Baptist preachers of Missouri are having a statewide conference at Sedalia Jan. 22-24. This seems to be their time in preference to meeting at at same time and place with the State Convention. We preachers have got to talk or —

Critics are asking why some preachers put their hands in their pockets while preaching. Somebody answers, "Because they have nothing else to put in them." Is that the reason some preachers wear a garment that looks like a shroud?

It is said that while Jews are only five per cent of the population in this country, that seventeen per cent of the freshmen in medical schools are Jews, and fifty per cent of the applicants for admission to medical schools last year were of Jewish ancestry.

Governor Miller of Alabama proposes that as soon as his term of office expires he will stomp the state for prohibition. They are to have the same sort of fight in Alabama that we had in Mississippi. But Alabama has not legalized the sale of beer as was done by the Mississippi legislature.

Dr. J. W. Cammack speaking of the papers which favored repeal to promote sobriety, says, "If they were sincere in their announced plan to promote sobriety" then why do they, for a large sum of money, carry column after column of liquor advertisements? If they do not believe that these advertisements increase drinking, then they are dishonest with the liquor dealers to whom they sell their space. If they do believe the advertisements increase drinking, then they are promoting a curse for pay, and also prove they were speaking falsely before the election. Take your choice."

Mississippi College Alumni Banquet will be held at the Newton Baptist Church Thursday, January 17th, at eight o'clock. All former students are to be present, and a permanent organization will be perfected. Among the representatives from Mississippi College Coach Robinson will be present.

C. Z. Holland was out of his pulpit fifth Sunday in December and first Sunday in January, due to illness (flu). Dr. Halland has been at Newton since August 15. He has had 30 additions. He will observe the ordinance of baptism Sunday. Rev. R. E. Lee from Louisville supplied fifth Sunday and Dr. J. F. Carter and Rev. H. F. McLaurin supplied first Sunday.

The brethren of Newton are preparing to have a Bible Conference for East Mississippi pastors and workers Jan. 28-Feb. 1. Their plans provide for addresses by Dr. Conner of the Ft. Worth Seminary. Dr. Burroughs of the Sunday School Board, Dr. Gunter our State Secretary, the editor of the Record and others. Three sessions a day will be held, morning, afternoon and night. There will be conferences about church problems, study classes, Bible teaching and doctrinal addresses. The morning and afternoon sessions will be held at Clarke College and the night sessions at the church. They are expecting from 75 to 100 preachers beside others.

Our work here begins the new year in a fine way. Our financial report last Sunday (the 5th month of our 5th year here) was the best it has been for two years. Pledges to the 1935 budget are \$1,200 above the amount subscribed to 1934 budget. We are meeting payments on the new organ as they fall due and our people have made a fair show in pledges to the debt paying campaign, both Southwide and state. Splendid interest is being manifested in all departments of the church. We have here a splendid Sunday school, W. M. S. and B. T. U., with a corps of the most efficient leaders it has ever been my privilege to know. It is my happy privilege quite often to lead new converts into the liquid grave. Six have recently been received and are awaiting baptism now. We are making plans for a revival meeting for some time in the spring months. To God be the glory for all.—Jno. H. Hooks.

The East Mississippi Bible Conference will be held at Newton January 27-February 1. Lectures and discussions will be given during the daytime in the Clarke College chapel and at night in the church. At the College Chapel hour and at night Dr. W. T. Conner, Professor of Theology in the Southwestern Seminary, will speak on the Teaching of Jesus. Morning and afternoon Dr. Lipsey will bring expositions of some part or parts of the Bible. One day Dr. Conner will speak on "Russellism." Other features of the program are being arranged. Those who have been in Dr. Conner's classes or have read any of his books will welcome this opportunity to hear him in these lectures; and all the brethren know that Dr. Lipsey's expositions are rich. Bed, breakfast and supper will be furnished to the visitors in the homes of Newton, and dinner will be served in the college dining hall at a nominal sum. All the pastors and others interested in Bible study in the surrounding section are invited and urged to be present.—C. Z. Holland and John F. Carter.

Ripley church, J. B. Parker pastor, puts The Baptist Record into the budget. "We're on our way."

Dr. J. E. Byrd and Miss Cameron are with Pastor G. P. White at Hazlehurst this week in a Sunday School Institute.

Rev. W. P. Brown of Greenwood R.F.D. left the Baptist Hospital in Jackson Tuesday greatly relieved by an operation for sinus trouble.

"Reporter" from Clarksdale says the church was glad to have Dr. Gunter for two sermons recently. An offering was made for the state work.

Pastor J. E. Kinsey of Lula sends in names of every family in his three churches, and the Record will go to all of them. Their plans is to pay monthly.

The Word and Way of Kansas City gets out the centennial number of the State Baptist Annual. It is a book of nearly 400 pages and is packed full of historical matter good for permanent preservation. Included are a good map and valuable illustrations.

One thousand copies of the Baptist Standard, the state paper, go into the homes of the First Baptist Church of Dallas, of which Dr. Geo. W. Truett is pastor. In another column we are giving a word from Dr. Truett as to the value of the denominational paper.

The church at Walnut Grove puts the Record in the budget and sends it to all the families. Dr. M. O. Patterson is pastor. Their plan is to give the paper to every family that is willing to pay a small per cent of the cost, the church budget paying the rest.

PASTORAL CHANGES: J. P. Stockman goes from Merryville, La., to Stockman, Texas.—Dr. Herbert S. Johnson becomes supply pastor for one year at Temple Church, Los Angeles.—V. H. Havner has been called to First Church, Charleston, S. C.—E. G. Walker has gone from Shelbyville, to St. Louis, Mo., Kings Highway Church.—K. B. Tupper is supplying 1st Church, Richmond.—On Feb. 1st Dr. A. U. Boone closes his service as supply for First Church, Montgomery, Ala.—Earl Hatchett goes from Pryor to Blackwell, Okla.

Mr. Will Eddins who died recently at Barnett in Clarke County gave \$8,000 for building and equipping a church, called Baptist Memorial Church. Bro. C. Z. Holland held a meeting here in the autumn, a church was organized and Mr. Ed. Arledge made superintendent of the Sunday school. Rev. J. E. Wills preaches to them two Sunday afternoons in the month on the same days he gives to Pachuta. Brother Wills is also teaching Languages in Clarke College at Newton.

The Watchman-Examiner has a pointed paragraph on "Honor the Sexton," in which it speaks of the value of this church official in making the services effectual. Mention is made of the three sextons in Spurgeon's church, father, son and grandson. "And that reminds me" that there was an old colored man who was many years ago sexton or janitor for the Baptist folks at Clinton. After his retirement he was accustomed to say "When Dr. Webb was pastor of dis chu'ch and I was sexton, we used to have a house full o' folks all de time." And he probably had a good deal to do with it.

## Sparks and Splinters

The Arkansas State Baptist Convention meets in Pine Bluff Jan. 22-25.

Warden of the Alcatraz prison says, "The finest prison we can build will stand as a monument to neglected youth."

The Gulf, Mobile and Northern Railroad is the first to put on a streamlined train in the South. They are getting the business along their line by giving the people what they need.

The Home Missions Council of the Northern Convention reported recently that there were 10,000 villages in this country without a church of any kind, 30,000 villages without a resident pastor, and more than 13,000,000 children under twelve years of age not in church or Sunday school.

On Jan. 21 at Laurel the Southeast Mississippi Baptist Pastors' Conference meets. On the program are L. E. Nicholson, devotional; D. W. Moulder, 37 Years with My People; E. T. Moberly, sermon; Leading Laymen into the Work by W. L. Meadows, E. C. Williams and W. S. Varnado. There will be general discussion of the 100,000 Club.

The Executive Committee of the Southern Baptist Convention reports total receipts for all Southwide objects in December \$70,963.96. Of this \$37,749.73 came through the Cooperative Program and the rest by designated gifts. Mississippi sent \$3,158.41, about two-thirds of which was through the Cooperative Program. The 100,000 Club from all the states gave a total of \$10,372.53 on Southwide debts.

There are 13 churches in the Tri-County Association, on the coast. They report a membership of 3,066. There were 104 baptisms, of which Gulfport First Church reports 34. Only one church is without a Sunday school. Only five report B. T. U.'s. Ten report W. M. U.'s. Total given to missions \$2,578.59. Total given to all purposes \$11,158.73.

Dr. Herman C. Liu, President of the University of Shanghai, reports 1,100 students in attendance at the college and preparatory departments, and 1,600 others in related institutions such as the School of Commerce, the Good Will Center, etc. An effort is now being made to raise \$30,000 for a chapel much needed. Recently two ladies of St. Louis gave the University a printing press which partly supports students and sends out religious literature. A literal descendant of Confucius, at Chufu, has expressed a wish to enter the university. He is 16 years old.

Maybe it's about time some of the papers were getting a copy of a letter from a credulous friend saying this was found under a chunk in Palestine where it has been hid for centuries, but has finally come to light. It purports to be written by Jesus and a curse is pronounced upon anyone who fails to pass it on, etc., etc. Now isn't it funny how some people become interested in a thing of that sort when there are seven letters from Jesus in the Book of Revelation which are absolutely genuine, to which they seem to pay no attention and in which they do not seem to be interested? These letters are worth reading, and will surely tell us far more than all those "found under a rock."

Minutes of the Chickasaw County Association give full reports on many subjects, but we do not find State Missions, Cooperative Program or Religious Literature among them. The statistical table shows 16 churches with a membership of 2,752. There were 104 baptisms within the year, the largest number, 22, reported from Houston and 14 from Amity church. All churches except two held revival meetings. Only six churches observed the Lord's Supper during the year. Eleven churches have Sunday schools. Five have B. T. U.'s. Six have W. M. U.'s. Gifts to local objects \$10,984.43. Gifts to all missions \$1,505.90. Only nine churches report anything given to missions. Five gave to the Cooperative Program.

All Southern Baptist missionaries are leaving Mexico. The churches become federal property and religious teaching is forbidden.

Thirty additions in December to Coliseum Church, New Orleans, S. G. Posey Pastor. He has accepted the call to First Church, Austin, Texas.

The recent death of Mr. Jno. B. Riley of Flora removes one of the best men of that church and community. His early home was at New Hebron, and his family is well known and highly honored throughout that part of the state.

The theme of the Southwest Miss. Baptist Conference this week at McComb was "paying Our Debts." On the program were J. A. Chapman, J. R. Carter, Mark Lowry, Otis Jones, Earl Ferrell, E. K. Cox, and A. F. Crittendon.

The committee to make arrangements for the next meeting of the Southern Baptist Convention were in Memphis last week and seem to have made final arrangements with all concerned for the session of the Convention there in May.

Moody Bible Institute observes Founders Week Feb. 5-8, honoring D. L. Moody. Friday is missionary day and Dr. Geo. W. Leavell is the chief speaker. Other speakers of the week are President Houghton, Ex-President Gray, M. I. Reich and H. Lockyer.

Dr. A. G. Moseley succeeds J. E. Barnes at Vancleave, preaching on each third Sunday in the month. Brother Barnes recently welcomed ten at Ocean Springs. Three grown people joined at Toulminville, Ala., on a recent Sunday. All the work seems hopeful.

Here is a sentence or two from Dr. Cody's editorial in the Baptist Courier that is straight to the mark: "To say that we need not support a denominational hospital because it serves and can serve only a local community is fallacious. The argument would kill nearly all Baptist work if applied to other things. Do missions, for instance, serve all. Must we serve all before we agree to serve any?"

Pike County Association has 22 churches reporting 6,885 members, an increase of 261. There were 254 baptisms. The largest number was reported from East McComb. Every church has a Sunday school. All but five have B. T. U.'s. All but five have W. M. U.'s. Contributions for local causes were \$36,924.84. Given to missions \$5,876.76, all churches contributing except one.

How quickly the years slip by. We were surprised to see that Pastor R. A. Morris is beginning his seventh year at Holly Springs. And they seem no doubt a short time to him and his people, for they have been busy, happy, fruitful years. Last year the contributions went to \$5,500.00, \$500 above their budget. On the first Sunday in January the largest number in the history of the church partook of the Lord's Supper. There was one addition to the church. The young people will have charge of the evening service, with a young people's choir. We are glad to know that brother Morris is recovering well from the automobile injuries received while returning from the Convention.

When a very small boy this writer went with his father to Bethel church in Tate County to "Saturday meeting." His father was pastor and preached the sermon. During the preaching a half grown boy conspicuously got up and stepped over the back of a bench and took his seat on the bench behind him. Nobody seemed to pay any attention to the incident, but the preacher's little son was shocked. And was still more surprised when after the congregation was dismissed he heard the boy who had done the high stepping boast in a muttering way about what he had done. As the small boy rode away from church with his father he expressed his surprise at what had happened. The father replied gently, "Oh son, that boy is an idiot." We have heard similar stories by preachers when rebuking people for misbehaving in church. But we have more often thought of it when we have heard a preacher "larruping" somebody from the pulpit. A foolish thing seems smart often to the man who thinks he is doing smart.

Brother Jno. Cook was ordained by the church at Clinton last week. He is a student in Mississippi College and preaches in Abbeville, near his old home.

And now comes the Alabama Baptist with a claim of one hundred years history. We who have passed the semi-centennial salute you. May your sun grow brighter through the centuries to come.

Are there Christian people in your community who haven't enough to keep them warm and to keep them from being hungry? Anybody, white or black. If so your church is not modeled after the church in Jerusalem.

In the city of Little Rock, Ark., the number of arrests for drunkenness in 1934 were one-fourth more than in 1933. The arrests for drunken driving increased one-third. That is what those who voted for repeal voted for.

Horace Mann said, "It is no extravagance to say that the sum total of poverty, of wretchedness, of crime, and of sorrow would not be one-tenth part today what they now are, but for the existence of intoxicating beverages among men."

Dr. O. L. Wood becomes enlistment evangelist for Southwest Baptist College in Missouri. He was for five years mission secretary in that state, and for some years has been a pastor in Kansas. We recall pleasant fellowship with him going to and coming from the Baptist World Alliance in 1923.

The men who met at White Sulphur Springs, West Virginia, approved of a dole, that is an outright gift to the unemployed rather than providing work for them and paying them wages, on the ground that it would be less expense to the government and so to tax payers. This does not sound good, for it seems to confirm the opinion often expressed that big business is more interested in money than in people. A dole would inevitably tend to destroy independence and self-respect.

Dr. John R. Mott, according to the Pacific Christian Advocate, said recently: "We cannot hope to keep up our missionary giving except as we interest people in definite projects, persons, institutions, or districts. It would be ideal if our dear American friends would give liberal sums to the 'cause' for the secretaries to administer as they see fit, but it is increasingly evident that the American friends will not do this. . . . Such work is difficult to administer but we must come to this method or there will be little left to administer."—Ex.

Rev. C. H. Mize of Silver Creek passed away on the eighth day of January, and his body was laid to rest in the cemetery near his home. It has been our good fortune and great pleasure to know brother Mize almost from the time he came to Mississippi. He was a native of Kentucky and first joined the Methodist Church. He was in early manhood a traveling salesman until the Lord made him a fisher of men. He was pastor at Shelby when the editor was pastor at Greenwood, and we were with him in several revival meetings. He was a faithful pastor with the courage of his convictions and devotion to the Lord and His people. Brother Mize was twice married and is survived by his widow and six children, one of them the wife of Rev. S. G. Pope of Centerville. May God comfort their hearts. They have a worthy heritage in his memory. Mr. W. G. Mize of the Baptist Book Store is his nephew.

Thirty-one churches are reported in Copiah County Association, with a membership of 6,937. There were 277 baptisms last year, the largest number being reported from Crystal Springs, 39. Next comes Shady Grove with 34. Eight churches had no revival meetings. Six reported no baptism. Eight churches did not observe the Lord's Supper. Only three churches report no Sunday school. Thirteen report no B. T. U. Seven have no W. M. U. Contributed to all local causes \$28,487.68. Total to missions \$4,565.01. The number of tithers reported is 236. Number receiving state paper 115.



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

#### HOW SHALL WE RESPOND IN 1935?

R. S. Jones, Field Representative

The payment of the debt of the Foreign Mission Board would release money now paid for interest sufficient to maintain fifty missionaries on the foreign field. With the ranks depleted reinforcements are needed everywhere, but no advance can be made until this debt is paid. Southern Baptists can and will pay this debt. Why not pay it now? We have made a good beginning. Let us arise in the strength of our Lord and perform the doing of it.

The success of the Hundred Thousand Club would remove the millstone that is grinding out the lives of our missionaries. Many have broken under the strain and others will break before reinforcements can go.

Not only does the condition of the missionary force demand that reinforcements be sent, but also the ripeness of the harvest demands more laborers for the harvest. The fields were never so white as now. Every day Southern Baptists are hearing the call: "Come over and help us." The Lord speaks to us as he spoke to Isaiah, "Whom shall I send and who will go for us?" May we respond with Isaiah, "Here am I, send me!"

#### FINANCIAL HIGHLIGHTS FOR 1934

E. P. Buxton, Treasurer

Total receipts for 1934 show an increase of \$220,000 over the total receipts for 1933, indicating that the decline in receipts of the last few years has been definitely checked.

There was a reduction in the debt of the Foreign Mission Board during the year of \$133,400. Instead of being more than a million dollars the debt now stands at \$924,500.

Of the total amount paid on the debt by far the largest part of it was received from payments through the Hundred Thousand Club and on the Bryant Plan.

Receipts from the Cooperative Program for 1934 will show an increase of more than \$50,000 over the receipts from this source in 1933. This is a fact of real significance that should give encouragement to all who believe in regular systematic giving from Sunday to Sunday.

Instead of facing a deficit in current funds as on January 1, 1934, the Foreign Mission Board begins the year 1935 with a cash balance in bank. This in itself is cause for sincere gratitude, and means much for the morale of our missionaries.

#### DR. MADDRY TO THE ORIENT

On January 5, Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, and Mrs. Maddry sailed on the SS President Johnson for the Orient. Dr. Maddry was accompanied by Mrs. Maddry, and Dr. and Mrs. J. B. Weatherspoon of the Southern Baptist Theological Seminary, Louisville, Kentucky.

Thirteen years have passed since an executive secretary of the Board has visited Southern Baptists' missions in the vast territories of the East, and the need for a careful study and survey of these fields is urgent at this time when conditions in both Japan and China are changing very rapidly.

Arriving in Kobe, Japan, on January 24, the party will spend two weeks studying the mission work of Tokyo, Fukuoka, Kokura, Shimomaki, Tobata, Hiroshima and Nagasaki, Japan.

A month will be spent in South China, ob-

#### FOREIGN MISSION BOARD Southern Baptist Convention RECEIPTS FOR MONTH OF DEC. 1934

COOPERATIVE PROGRAM	\$24,760.55
DESIGNATED GIFTS	12,647.83
DEBT RECEIPTS	8,773.71
LOTTIE MOON CHRISTMAS OFFERING	6,094.94
MISCELLANEOUS INCOME	2,665.07
<b>GRAND TOTAL</b>	<b>\$54,942.10</b>

The total of the Lottie Moon Christmas Offering for 1934 to January 1, 1935 is \$6,506.25.

serving the work, conditions, needs and prospects in Pakoi, Wuchow, Tai-Kam Island and other South China stations.

In March the commission will go to Shanghai to make special study of the China publication society and the university.

On April 15, the Weatherspoons will leave Shanghai for America, in order to reach Memphis, Tennessee, for the annual convention sessions in May.

Dr. and Mrs. Maddry will give two more months to studying the work in North and Interior China.

Enroute home they will spend two more weeks in Japan, sailing from Kobe on July 10 for San Francisco, in order to reach Ridgecrest, North Carolina, by August 11, Foreign Mission Week.

Dr. Maddry will bring daily messages about his missionary travels in Europe, Palestine, and the Orient during Foreign Mission Week.

#### THE PRIVILEGE OF JOINING

"Do we missionaries have to make a sacrifice in order to join the Hundred Thousand Club? By no means! Our Father has given us sufficient for this and above. It's the easiest thing in the world, for our bank account is in His hands and thus it makes it simple to write out a check for that small sum.

"Praise the Lord, our assets aren't frozen, and because of Christ's mercy, neither are our hearts in that condition. Every need is satisfied and every check is honored by the Great President of our Bank.

"Yes, many thanks for the privilege of joining in with the other 99,999 to wipe out the debts."—A Missionary in China.

N. B.—A missionary's salary is \$66.66 a month.

#### BRIEF ITINERARY OF DR. CHARLES E. MADDRY'S TRAVELS IN THE ORIENT

- January 4.—Sailed from San Francisco, "President Johnson."
- January 24-February 9—Fukuoka, Japan, care of Rev. E. B. Dozier.
- February 12-March 16—Tungshan, Canton, China, care of Rev. M. T. Rankin.
- March 18-June 20—Shanghai, China, Box No. 1581, care of Rev. J. T. Williams.
- June 22-July 3—Fukuoka, Japan, care of Rev. E. B. Dozier.
- July 23—Arrive San Francisco, "President Pierce."

Note:—Letters should be mailed at least four weeks in advance of dates. Postage five cents.

#### GRATITUDE TO BAPTIST HOSPITAL

"As you know, Dr. Louis J. Bristow has told Dr. Maddry to send to the Baptist Hospital any of the missionaries of the Foreign Mission Board at home on furlough and in need of a hospital, and he would be glad to give them full hospital service free of charge.

"I came here on May 30, with Kate and John, and we were most cordially received. I was worried about myself and not well. Here the doctor, indicated by the hospital, found I had amoeba (a rather serious tropical infection). A treatment was prescribed. I took it during the summer. Now I have come back for a check-up to see if I am cured. My doctor, Dr. J. Holmes Smith, Jr., took great interest in the work, and today reported that all laboratory tests have come through negative. So, he pronounces me cured. On coming this time, Dr. Bristow again took me in as a guest of the Baptist Hospital, and one could not have finer attention than I have had.

"I would like to express my appreciation for what the Hospital has done in my case. I am certainly delighted that my infection has been cured."—M. G. White, missionary from Bahia, Brazil—home on furlough.

#### FACT FLASHES

The date for Foreign Mission Week in 1935 at Ridgecrest has been changed to August 11-18. Let's mark this week on our new year's calendars that we may surely reserve these days for meeting our missionaries in the mountains next summer.

On Christmas Eve, L. Howard Jenkins, 5908 Three Chopt Road, Richmond, Virginia, president of the Foreign Mission Board, suffered a very sudden and acute attack of appendicitis. After a successful operation he is recuperating at St. Luke's Hospital.

Miss Frances G. Pendleton, who for forty years has served as a loyal stenographer in the Foreign Mission Board rooms retired on pension on January 1, 1935. Miss Pendleton makes her home with her sister at 617 Roseneath Road, Richmond, Virginia.

Dr. W. E. Denham's vesper messages given at Foreign Mission Week are being published by Fleming Revell publishers. This book entitled The Comforter will sell for only \$1.25 and will go on sale at all State Baptist Book Stores February 1.

The lighthouse of facts, the storehouse of information, the treasure house of inspiration for ministers, students, and religious leaders west of the Mississippi, is Southwestern Seminary. Diligently, patiently, alertly Dr. L. R. Elliott is not only building up a worthy library, but also a special archive room of rare historical volumes. Bound copies of State Baptist papers, periodicals, Baptists and otherwise, from their year-one, are being collected and stored here for reference for graduate students, writers and others needing such source material. Dr. Elliott is especially interested in securing a complete file of the Religious Herald and the Biblical Recorder. To make his file of the Mission Journal, he needs volumes 1-21 inclusive—1869-1889 inclusive.

Surely there are Baptists somewhere who will gladly donate to these needs.

# Editorials

## TRUE HUMILITY

Genuine humility is one of the basic virtues of Christianity. But for this there would be no Christian religion; and it is one of the foundation stones of Christian character. Jesus of course, in every way gives us the finest and truest example of it. It characterized his whole being and his whole ministry. He said of himself, "The Son of man came not to be ministered unto, but to minister." Paul said of him that he thought not that the being on an equality with God was a thing to be secured or held by force or violence, but per contra, he humbled himself, took the form of a servant and became obedient. Jesus said that he came not to do his own will but the will of Him who sent him. The example he set his disciples in washing their feet was characteristic of his whole life.

The essential quality of humility in men is the right attitude toward God. This will bring us into the right attitude toward men. The word humility is derived from humus which means earth. Humility is the recognition of our earthly state and condition as contrasted with the heavenly character and estate of God. This was manifest in John the Baptist who said, "He that comes from above is above all; but he that is of the earth is of the earth and of the earth he speaketh." This made him say, "The latchet of his shoes I am unworthy to unloose."

It is not easy to separate humility from meekness, that is the proper attitude toward God from the proper attitude toward men. So Paul says, "I therefore the prisoner in the Lord beseech you to walk worthily of the calling wherewith ye were called, with all humility and meekness." And notice that he puts this first in his characterization of walking worthily. If we do not begin here we will get nowhere. Our conduct before God and our treatment of men depends upon the right attitude toward them. To walk worthily, to live a worthy life, that is one that has a value corresponding with its source and origin, must be one of humility and meekness. This is in accord with what Paul says to the Philippians, "Let this mind be in you which was also in Christ Jesus": and then he tells us about Jesus humbling himself. This is the starting point with Jesus and with us: "Lo, I come to do thy will, O God."

With us it is a necessity of our nature and condition that we have this attitude toward God. His holiness and our sinfulness, His omnipotence and our impotence, His wisdom and our ignorance, His infinite love and our selfishness all compel us to be humble. And we know too much of our own weakness and sinfulness to assume any airs in our attitude toward other people.

But humility and meekness do not end in a mere mental attitude. Toward God there is surrender and obedience. Toward men there is helpfulness and service. Soon after Paul speaks (Eph. 4:1) of walking worthily by meekness, he goes on to speak of the work of ministering, verse 12. And Jesus was not content with precepts about humility and meekness, "He took a towel and girded himself. Then he poureth water into the basin, and began to wash the disciples feet." And he plainly told them that they should do as he had done. They must in love serve one another. He had previously told them that he that would be great must be a servant, and he that would be greatest must be a slave. But it had not made much impression on them. It is a long, hard lesson to learn.

The unpleasant task, the menial service, the lowly ministry, whatever may be necessary for the good of those about us, this should be the strongest appeal to the religion of Jesus within us. "Set not your mind on high things, but be carried away with the things that are lowly." Rom. 12:16.

## "VOLUNTARY HUMILITY"

There is a humility that is genuine, forced upon us by the consciousness of our unfitness, unworthiness and sinfulness. And there is a false or counterfeit humility that is self imposed and quite selfconscious. It may seem strange to say that Peter gives us an exhibition of both kinds. But such seems to be the case. There is no doubt about the genuineness of his humility when after the miraculous draft of fishes he fell down at the Saviour's feet and cried, "Depart from me for I am a sinful man, O Lord." But Jesus did not seem to think much of his humility which he showed just before the passover meal when Jesus began to wash his feet, when Peter drew up his feet and said, "Thou shalt never wash my feet."

It was true humility which Jesus was undertaking to teach them. It was humility harnessed to service, that produced results, that wrought changes in attitude and conduct. All of the disciples needed it, and none more than Peter. They had all rushed for the best seats at the table, and words had passed among them as to which should have the preferred places. There was only one way to correct this self asserting disposition, and Jesus did not hesitate to use it. He riseth from supper, yet apparently untasted, layeth aside his garments, with deliberation, as they looked on in surprise, he girded himself with a towel after the fashion of a servant; he pours water into the basin while they still watched him and began to wash the disciples' feet. Most of them were probably too abashed to make any protest. But Peter, feeling much like the rest of them, no doubt, began to protest: "Lord, dost thou wash my feet?" How apt and fitting and true the answer, "What I do thou knowest not now, but thou shalt know hereafter." Peter was not sufficiently advanced in spiritual grace to understand how one could do such a thing, nor even how he could suffer it to be done. Not yet crucified with Christ. Not yet dead to human pride and ambition. But—ah it will be different after a while. "But thou shalt know hereafter." He too will come to be like the Master. He will rejoice to serve. Pride will be forgotten. He will be clothed with humility as with a garment. He will feel unworthy to be crucified like the Master, but ask that he may be executed with his head down.

But he hasn't that spirit yet. "Thou shalt never wash my feet." And then Jesus has to be severe with him. "If I wash thee not thou hast no part with me." Then Peter wilts like a sprig of leaves in the fire, "Lord, not my feet only, but also my hands and my head." He is on the way to the right attitude, but blunderingly.

The attitude of Peter in professing such humility was overdone. It was a sort of pride rather than humility which refused to let the Master wash his feet. He was quite conscious of his humility, quite ostentatious of it. And here again he reveals us to ourselves. It is a human weakness. One may wear the garments of humility without having a contrite heart. One may speak the language without having the spirit. A heart has to be broken before it is contrite.

Paul found this self-conscious humility creeping in among the Colossians to whom he wrote. He warns them against being robbed of their prize in the Christian race by some self-appointed umpire who was not familiar with the rules of the game, with the fundamental truths and principles of the Christian religion and life. These false teachers would have the Colossians believe that because of the far distance between God and them, they must have a succession of intermediaries or mediators. This he calls a counterfeit humility, a worshipping of angels as intermediaries, and not holding fast the Head, not keeping a good grip on Christ who is the only real mediator, the only one that is necessary.

This is the error of Romanism which teaches people that they cannot have direct access to the Lord Jesus, but they must apply through

Mary or a line of "saints." It is the same error that some people are in danger of when they feel that they do not have access to God through Jesus Christ, but must ask the preacher to pray for them, or for their loved ones.

The best cure for this false humility is a careful reading of the Epistle to the Hebrews, in which we are exhorted, "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest who cannot be touched with a feeling of our infirmities; but one that hath on all points been tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help us in time of need." And the whole epistle is based on this truth.

## QUALIFICATION FOR A TEACHER

There was never a time when such effort was being put forth as now to train teachers for our Sunday schools. This follows naturally the emphasis which has been put upon the qualifications for teachers in all our schools and colleges. Standards for secular schools have forced our Sunday schools to certain standards of their own. Most of these requirements are worthy of all acceptance. But naturally there are some qualifications for the office of teacher which are either taken for granted, or they cannot be catalogued by our standardizing agencies.

The office of teacher in a church or Sunday school is one that has the sanction of scriptural example, and has of necessity certain high requirements. In the church at Antioch which became the first to send out foreign missionaries, we are told there were prophets and teachers. Paul says in Ephesians that when Jesus ascended and gave gifts to men, he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; and that these were all for the perfecting of the saints unto the work of ministering. Teaching and teachers form one of the most important agencies in the furtherance of the gospel. It is a position of great honor and great responsibility. The responsibility must go along with the honor.

One who knows something of the responsibility involved will be careful about assuming work of this kind. And the scriptures specifically caution one about undertaking the work. James says, "Be slow to speak." And again he says, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." These things make sure that the qualification for this work are very exacting.

It is about the qualification which James indicates that we are here speaking. In 3:13 he says, "Who is wise and understanding among you, let him show by his good life his works in meekness of wisdom." This may not be in the modern treatises on standardization, but it is the authoritative word of God. A "good life," "works," "meekness of wisdom" are indispensable in one who undertakes to teach the world of God.

There is a certain enticement in the position of teacher. It is a testimony of high standing. All of us are affected by the lure of position. And there is incitement to ambition in the intellectual play of imparting instruction. It is not always easy to distinguish between the holy purpose to thus help our fellows and serve God, and the unholy ambition to meet the expectation of our listeners. It is possible for one to "love to preach" because of the thrill one feels in exercising eminent intellectual influence.

But the word of God is not imparted in that spirit. It is quite possible for one to excel in imparting information while failing to secure spiritual results. Some people might show to good advantage in a class room, and not be able to control their tongues or their tempers under provocation. The best support one can give his spoken message is to back it up with a "good

life." "His works" are the best magnifying megaphone for his words. "Meekness of wisdom" is the surest and finest quality of wisdom. Gentleness is more convincing than cocksureness. An exhibition of self-control and meekness is a better attendant of teaching than bumptiousness. A good life is better than even a good sermon, and will be the finest sounding board for all our teaching.

—BR—

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### CHURCH DEBTS ARE BEING PAID

Reverend Roy M. Lewis pastors churches at Artesia, Mantee and Derma. All of these churches had building debts when brother Lewis became pastor. Within the past year he has led the people in a constructive way, resulting in the payment of the indebtedness on Mantee, Derma and Artesia churches. This achievement speaks well for the pastor. It speaks well for the spiritual life of the churches. It is true that there is evidence of financial recovery, but spiritual recovery is also in evidence.

Mention has been made prior to this of the clearing of the indebtedness on Calhoun City church building. This church has a splendid structure, and has made wonderful progress, even during the depression. Now that the church is free from its indebtedness, it plans to swing out into a larger sphere of usefulness.

There are other churches which expect to remove their indebtedness during this year. When these weights shall have been removed, we may reasonably expect larger support for the work of the denomination. There is much evidence of enlargement as reports are coming in from the churches. There are few things which hold a church back like debts on houses of worship. There seems to be a better day ahead for us.

—O—

### CONTRIBUTIONS TO STATE DEBT CAMPAIGN FROM JAN. 9th THROUGH JAN. 15th.

West Corinth, Alcorn Co. ....	\$ 12.40
Leaf, Greene Co. ....	1.00
Clinton, Dr. W. T. Lowrey, Hinds- Warren	5.00
Laurel First, Jones Co. ....	109.00
Union, Lafayette Co. ....	3.40
Lena, Leake Co. ....	4.00
Mars Hill, Mississippi ....	2.00
Forest, S. E. Lackey, Scott Co. ....	100.00
Jackson First, Greek L. Rice, Hinds- Warren	50.00
Summit, F. L. Kenna, Pike Co. ....	25.00
Concord, Yazoo Co. ....	17.50
Jackson Calvary, H. M. King, Hinds- Warren	50.00
Neshoba, Ben Rhodes, Neshoba Co. ....	1.00
Philadelphia, W. D. Cole, Neshoba Co. ....	100.00
Davis Memorial, Hinds-Warren	4.00
Meridian, Poplar Springs Drive, Lauderdale Co. ....	100.00
Sturgis, Oktibbeha Co. ....	1.00
Providence, Tippah Co. ....	13.20
Hebron, Yazoo Co. ....	37.00
Spring Hill, Zion ....	2.00
Bethel, Zion ....	4.40
	<b>\$641.90</b>

—BR—

Rev. H. H. Webb succeeds N. H. Roberts at Sallis, the later going to the Louisville Seminary for special work.

In estimating the relative number of divorces to the number of marriages, how do you manipulate the figures of the Hollywood repeaters?

Having renovated and enlarged the church building the Navilla church, Pike County, is now considering the building of a home for the pastor. Brother W. M. Webb, a member having offered five acres of land and some timber.

### ONE ACCEPTED—FOUR LEFT

—O—

A check from Rev. C. S. Wales of Blue Mountain accepts one of the opportunities listed in last week's issue. Who will accept some of the others?

—O—

### ACCEPT ONE OR MORE OF THESE

A. L. Goodrich

—O—

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 2—Mother, 3 children, deserted by husband. Mother and children all tithers. Having hard time but regular church-goers.

OPPORTUNITY No. 3—Man, wife, 5 children, depression stricken. Still tithes, but that is little. Willing, but having hard pull. Regular church-goer and worker.

OPPORTUNITY No. 4—Brother and sister.—Brother has cancer, sister sole means of support and she has had to give up her work to care for him. Before this sickness both were faithful church-goers.

OPPORTUNITY No. 5—Widow—two children—had home but on husband's death were unable to keep up payments. Been getting some relief work. Worthy case.

OPPORTUNITY No. 6—Elderly maiden lady. Good giver when could. Lost all in bank. Worthy case.

—BR—

### ALL OUR THANKS ARE YOURS

A. L. Goodrich

—O—

No one man can very greatly increase the circulation of the Baptist Record. But the combined efforts of pastors and leading men and women of the state will surely do it.

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the 50% plan and some on the individual plan: Rev. L. F. Haire, Lafayette Springs; Rev. W. D. Wallace, Ackerman; Rev. Jas. A. Bryant, Enon church, Walthall County; C. B. Stephens, Second Church, Tupelo; Miss Elva Boland, Zion, Pontotoc County; Rev. H. G. West, Ecu and Cherry Creek; Rev. Willis Brown, Thaxton; Mrs. Levi Cox, Ellistown; Rev. Leon V. Young, Hazlehurst; Mrs. J. M. Brownlee, Columbus; S. E. Travis, Hattiesburg; Rev. R. A. Morris, Holly Springs; John J. Paschall, Walnut Grove; Rev. J. E. Kinsey, Lula; Rev. W. L. Howse, Jackson; Rev. J. D. Ray, Starkville; Mrs. Sim D. Thatch, Heidleberg; Rev. M. V. Owings, Aberdeen; R. M. Beasley, Harperville; Miss Fairy Goza, Houston; Rev. W. R. Storie, Duck Hill.

### AND STILL THERE IS ROOM FOR MORE.

—BR—

### BAPTIST RECORD HONOR ROLL

—O—

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,133. Compared with our present circulation of 4,000 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscribed for each 15 members.

The following churches have one subscriber for at least each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Pope, Panola County, J. R. G. Hewlett; Artesia, Roy Lewis; Gloster, E. K. Cox; Baldwin, C. W. Barnes; Lantrip, Calhoun County, L. F. Haire; Ackerman, W. D. Wallace, Enon, Wal-

thall County, Jas. A. Bryant; Hernando, Chas. O. Cook; West, W. A. Hancock; Dundee, J. E. Kinsey; Florence, O. P. Moore; Harperville, M. A. Davis; West Laurel, W. E. Hellen; Moss Point, J. F. Brock; Mendenhall, C. C. Jones; Moorhead, W. L. Cooper; New Sardis, Bryan Simmons; Monticello, D. O. Horn; Coffeeville, R. L. Breland; Clinton, B. H. Lovelace; New Hope, Madison County, Bryan Simmons; Walnut Grove, M. O. Patterson; Lula, J. E. Kinsey; Pine Grove, G. A. Smith; Pelahatchie, W. W. Izard; New Hope, Pontotoc County; Algoma; Ellistown, Union County.

We feel sure that there are other churches that should be on this honor roll. If your church should be listed, let us know about it.

A. L. Goodrich, Circulation Manager.

—BR—

### THAN KYOU

A. L. Goodrich

—O—

We greatly appreciate letters pledging fullest cooperation from the following brethren: Dr. A. F. Crittendon, Brookhaven; Rev. W. O. Carter, Bay Springs; Rev. D. O. Horne, Monticello; Rev. N. O. Patterson, Pascagoula; Rev. J. H. Street, Meridian; Dr. H. R. Holcomb, Tupelo; Dr. Judson Chastain, Lexington; Rev. J. L. Boyd, Vicksburg; Dr. W. H. Morgan, Vicksburg.

We covet others.

—BR—

### ON THE GO

A. L. Goodrich

—O—

PONTOTOC—Monday, Jan. 7 was first Monday and all Pontotoc County people who possibly can do so go to Pontotoc on first Monday. All some of them needed was a gentle reminder and they immediately subscribed for the Record.

GOLDEN—Tuesday was rainy but being a Baptist and representing a Baptist paper we could not afford to let a sprinkling stop us. In company with Rev. Herman Dugard, pastor of the Bissell Baptist Church, we succeeded in getting around all those curves and landing in Golden for the January meeting of the Northeast Mississippi Baptist Pastors' Conference.

Rev. J. B. Parker is the president of this live organization of Baptist preachers. Rev. J. F. Measells of Amory is vice-president and Rev. C. W. Barnes of Baldwin is the secretary.

Golden, the host church, is under the pastoral care of Rev. Audie Wilson for half-time. The resident membership is about 50.

With a delightful dinner as was spread by the good Golden people, no visitor lost any weight that day.

Among the preachers present, we noted the following: Audie Wilson, J. A. Rodgers, Joe Hughes, Herman Dugard, Noah Cagle, Audie Mays, O. N. Robinson, A. M. Overton, and J. F. Measells.

BALDWIN—Rev. C. W. Barnes is pastor of this progressive church. His able assistant pastor is Mrs. C. W. Barnes. Together they make a fine team and many words of commendation were heard concerning their good work. Having only a short time to stay, we interviewed 20 people and 16 of them subscribed for the Record. Clarence Barnes will act as collector at Baldwin and see those we were unable to see.

PONTOTOC—Thursday found us presenting the Record's claim to the people of Pontotoc. Most were just waiting to be asked. Thursday and Friday found us with over 40 Pontotoc subscribers.

During our rounds of the last few days the following have consented to organize clubs of Record readers: Rev. A. M. Overton, Fulton; Rev. J. F. Measells, Amory; Mrs. R. A. Burch, Golden; Mrs. T. C. Lowrey, Blue Mountain; Rev. J. D. Thompson, Booneville; Rev. O. N. Robinson, Providence church, Itawamba County; Rev. Audie Wilson, Tishomingo church; Rev. Roy Lewis, Artesia; Rev. Henry J. Rushing; and Miss Sarah Caldwell, Saltillo.

# JOB—THE MAN UPON WHOM THE DEVIL WAS TURNED LOOSE

E. K. Cox

God was proud of Job. He boasted of him to the devil. God was proud of his sincerity and single-hearted devotion. He looked down into his soul and found no alloy in the pure gold of his loving service. When Satan came into His presence after journeying over the earth, God asked him if he had seen Job. Now Job was the best man in the world, and at the same time the biggest thing in the world. A man is bigger than a mountain, an ocean or a continent; in fact the biggest thing earth has is a big man, and the best thing a good man. The most attractive object in the world a beautiful character; just as moral beauty is fairer than any physical beauty. To God, Job was the biggest and most lovely object upon earth, so He asked the devil if he had seen him, and called attention to his life.

At once the devil showed just how devilish he is, hear him: "Doth Job fear God for nought? Has thou not made a hedge about him upon every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now and touch all that he hath, and he will curse thee to thy face." Job 1:9, 10, 11. I think the devil really thought that he was telling the truth. Evil cannot understand goodness. Being utterly selfish, Satan cannot understand unselfish service to God. Satan believes that every man can be bought, and his followers are like him. The men who cry that every man has his price, and that no woman is pure are simply like their father unable to comprehend honesty and purity. All they prove when they echo his age-long lie is that they are for sale and that their lives are rotten.

But let us get back to Job. What God meant was that Job was sincere in his service, and that Satan could not break the bond between them; that a good man upheld by His grace was more than a match for the devil.

Job knew nothing of all this and God did not mean that he should. He told Satan to do his worst, but keep his hands off the person of Job. The accuser had said Job was serving God for what he could get, so God told him to take it away and see. Satan thereupon did his best which was at the same time his worst. In one day all the possessions of Job were swept away, and all his children died in one dreadful disaster. The man who arose in the morning the richest man in all the East, who looked into the faces of strong sons and fair daughters, sat down in the evening shadows a childless pauper. The devil chuckled and waited. He really believed that Job would fail. Listen however to God's hero. He looked over the wasted land, looked into the cold faces of his children and cried: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord taketh away; blessed be the name of the Lord." This came as a rude shock to Satan, he was just sure that Job would go to smash so far as his religion was concerned. Satan is bewildered every time that he meets with true steadfastness, and the power of God's invigorating grace. Job knew nothing of what had passed between God and the devil; he was in the dark, yet his anchor held and Satan was beaten.

Satan however, was not satisfied, and again came impudently into the assembly of God's children. God reminded him that Job was still faithful and that his attempt had failed. Satan admitted his failure, but insisted that the trial was not yet sufficient. Listen to his further argument. "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face." Job 2:4, 5.

That saying of the devil's which we have heard ignorant men quote as Scripture, is a most ignorant and slanderous lie. Of course it is in the Bible, but there as the words of the devil and most thoroughly refuted. Any man worth

living has things which mean more to him than life, and it was so with Job.

Satan went about his second venture with determination to succeed this time, he had failed once and he did not mean to be defeated any more.

Job was smitten with loathsome disease from the sole of his foot unto his crown. Sore painful, ugly, pus-filled boils covered his body. One can hardly conceive of a more painful and horrible condition. Let us look at the man: all his property is gone, no money, no sources of income, his children all dead, and now his body one mass of hideous painful disease. Job sat there in the ashes and wondered and suffered. Satan watched with demoniac glee to see him deny his faith and turn against his God. Job was awfully bewildered and confused; he knew that he had been loyal to Jehovah and could not understand why all this had come. His wife, poor woman, broke under the strain and advised Job to renounce his hope and die. It looked to him as though God had deserted them, and there was nothing to which they might cling. However Job did not falter and still held fast in the darkness.

His three friends came to mourn with him and to comfort him. They were doubtless good men, but they had the belief, still all too common, that suffering and misfortune come as the result of sin. For that reason they argued that Job must have been guilty of some secret sins for which the anger of God had come upon him. Job however was not suffering because he was bad but because he was good. He was not perfect, but he knew his purpose and desire was right and refused to admit that he deserved the dire things which had befallen him. His friends only confused and troubled him. The fact is that when one gets where Job was other folk cannot help him very much; he must have something down inside to sustain him. He needs a real faith and a vital religion. No mere ethical code, no sickly sentimentalism will suffice, one must really lay hold upon God and live by faith in Him. It takes more than theories about God and religion to support one in times such as Job was enduring. He was completely bewildered and discouraged till he wanted to die, but he would not surrender his faith in God. Satan had done his worst and coldly waited to rejoice at the collapse of Job and the disappointment of Jehovah.

The good man was utterly at sea about the crushing things which had befallen him; he looked for God and all seemed dark, all his ideas about life had gone to smash, and he groped and wept and wondered. Job knew that his heart had been honest in his service, and yet things were terribly out of joint. All the things which seemed to make life worth living, his wealth, his home, his children, were swept away in an instant. His health and comfort of body were gone and his mind was confused and he knew not where to turn. Discouraged and broken he cried out for death, all the future was bleak and hopeless and held nothing worthwhile. God seemed to have hidden Himself, and Job felt forsaken of heaven and misunderstood upon earth. He turned every way seeking light and some surcease of sorrow, but life was empty and death would not come. There was no consolation in the words of his friends, and in his own knowledge there was no explanation of what had come upon him.

Here we come to the real greatness and victory of Job. Turning from the admonitions of his friends which only darkened counsel with a multitude of words, and forgetting his bruised and bleeding heart, he gripped his faith with both hands and cried: "Though He slay me yet will I trust Him." Job 13:15. Right here is the mighty lesson of the career of Job. God's true child trusts where he does not know, and holds on when there is nothing left but simple faith. There is a passage in Isaiah which was made for hours like those through which Job passed. It was written for those of us who have not the strength which Job had, for Job's experi-

ence and victory came before Isaiah. It reads like this: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." Here is the right attitude for the child of God when the clouds are thick and the stars have all gone out. The man or woman who can do this, will not walk alone, and God in His time and His own way will reveal Himself.

Satan heard this word of Job's and slunk away, and we hear no more of him in the story. He knew that he had failed, for no man with a faith that could so speak in such an hour would ever fail. Satan did his utmost and was defeated, defeated by a man sitting in the dust, who trusted where he could not see. Job stands before the world as an example of what is true with every trusting child of God. He had been robbed of all earthly sources of happiness, and when everything before his eyes cried that God had deserted him he trusted amid the starless night where there was no path for his feet.

There is no crushing men like that; they see the unseen, and stepping out in the impenetrable blackness find under their feet the rock of infinite love. There are many of God's children who walk in shrouded paths with broken hearts and bleeding feet, they eat the ashen crust of sorrow moistened with their tears, and wait through sleepless nights for light that does not come. So God put in His Book the story of a good man on whom the devil was turned loose, that they may learn that God may love and watch with infinite tenderness while they pass through the refining furnace.

Job's hour of victory came, and up from the ash heap rose the most lofty and triumphant word of the Old Testament: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job 19:25, 26, 27. It was worth all the loneliness, sorrow, poverty and pain to give the world a word like that. The devil was defeated and Job was victorious. He did not look much like a victor sitting in his boils upon that heap of ashes; but conquests like that are won in the secret places of the souls of men. The God who was looking on knew the glory of that triumph and left the story in His imperishable record that it might help His children of all time who walk like roads.

This victory was won on the battlefield of the ash heap, and the one who conquered had no blare of trumpets or streaming banners, but the heavenly host rejoices, and sang a triumph that heaven nor earth has forgotten. Such battles are fought deep down in the inner lives of men, and such a battle is never lost till the man fails inside, and Job did not fail. God wrote his name among the immortals, and will so write the name of any man or woman however humble, who wins in a like battle and defeats the devil on his chosen battlefield.

"Long years ago, as earth lay dark and still,  
Rose a loud cry upon a lonely hill,  
While in the frailty of our human clay  
Christ our Redeemer passed the self-same way.

Still stands His cross from that dread hour to this,"

Like some bright star above the dark abyss;  
Still through the veil the Victor's pitying eyes  
Look down to bless our lesser calvaries."

The minister met Tom, the village ne'er-do-well, and, much to the latter's surprise, shook him heartily by the hand. "I'm so glad you've turned over a new leaf, Thomas," said the good man.

"Me?" returned Tom, looking at him dubiously.

"Yes, I was so pleased to see you at the prayer meeting last night."

"Oh," said Tom, light breaking on him, "So that's where I was, is it?"

## TEN MINUTE SERMON

### THE GREAT RESTORER

By Rev. J. H. Street  
Pastor Highland Church, Meridian

Text, Jo. 10:10: "The thief cometh not but that he may steal and kill and destroy: I am come that they may have life, and may have it abundantly."

There is a process of addition and subtraction that goes on constantly in every realm of human experience. Our physical strength is decreased by the exertions of the day; but it is restored by nourishment and rest. Financially, there is an income and an outgo (and one of our most puzzling tasks is to make the one equal to the other). Even our frame of mind is subject to this positive-negative operation. Some things encourage, brighten, and cheer; others dishearten, depress, and bring gloom. The tides in all our seas have their ebb and their flow.

So in the larger, spiritual aspect of life, Christ says that this same familiar process of taking from and adding to is going on. He says: "The thief cometh not but for to steal and to kill, and to destroy"; on the one hand, but "I am come that they might have life, and that they might have it more abundantly." In other words, there is a spiritual adversary of man whose constant purpose and activity is to take from man . . . as a thief would from a fold. How often do we witness the ravages of this adversary. Whether looking backward, across the wreck-littered pathway up which the race has come, or looking outward into the present despair and chaos of the earth's multitudes, we see the appalling results of his work who comes not but for to steal and to kill and to destroy. He has robbed man, in degrees varying in time and place, of everything that makes being a man worthwhile. He has undermined, deceived, perverted, pillaged, and despoiled the race.

But over against this observation, Christ sets the statement of his own mission. "I am come that they might have life, and that they might have it more abundantly." He came to preserve, not to destroy, to enlarge, not to reduce; to enrich, not to impoverish, life. He came to heal where Satan had wounded; to revive where he had slain, to liberate where he had bound; to replace what he had removed. He came to add a life what the great arch-thief had stolen and to repair the damage that he had wrought. Christ was the divine "Good Samaritan" who saw us all beaten and robbed and stripped of our raiment, and deserted of the Jericho road of human history.

In the celebrated poem, "The Man with the Hoe," the author occupies a large part of the work showing how much and what his subject had lost,—the things of which he has been deprived. "He leans upon his hoe and gazes on the group,

The emptiness of the ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not, and that never hopes,  
Stolid and stunned, a brother to the ox?  
Who loosened and let down this brutal jaw?  
Whose was the hand that slanted back this brow?  
Whose breath blew out the light within this brain?"

So does Markham point out his hero's destitution. And then he says,  
"Is this the thing the Lord God made and gave  
To have dominion over sea and land,  
To trace the stars and search the heavens for power;  
To feel the passion for eternity?  
Is this the dream He dreamed who shaped the suns

And marked their ways across the ancient deep?"

The author feels, and expresses, with impassioned intensity the incompleteness of his "Man with the Hoe."

So must God look down upon humanity leaning upon his hoe of materialism, gazing upon the ground of carnal purposes, and on his back the tremendous weight of divine disapproval and condemnation. And must be not ask, too, as we look upon men buffeted and bludgeoned by his great spiritual adversary,

"Is this the thing the Lord God made  
Is this the dream he dreamed?"

Is it to such a race, bankrupt spiritually and morally, as Markham's laborer was bankrupt culturally and economically, that Jesus came to give life and to give it abundantly. Or, to borrow more of the poem's language, he came to " . . . straighten up this shape  
Touch it again with immortality,  
Give back the upward looking and the light,  
Rebuild in it the music and the dream,  
Make right the immemorial infamies,  
Perfidious wrongs, and immedicable woes."

In his late campaign for office, our President used as his watchword, "The Forgotten Man." He proposed to turn the resources of the Federal government toward restoring to the great unemployed and destitute masses something of that of which the economic order has deprived them. Hence, when he took office he inaugurated what he called a National Recovery Administration. But long before there was an NRA, promulgated by government, there was a DRA, a divine recovery administration promulgated by God in Christ. Jesus saw earth's long spiritual bread lines, heard the cries of the spiritually destitute, and came to earth to minister to "forgotten man," to seek and to save that which was lost. He saw men so far below His and his Father's ideals and purposes for them. Man in sin was not "the dream he dreamed." He was not the thing the Lord God made and gave to have dominion over sea and land. So he came than man might have life, and that he might have it more abundantly.

And Christ's ministries, both while here in the flesh, and since his return to the Father, demonstrate how well he could supply the great aching vacancies, and repair the disastrous wreckages, in men's lives. He made it his business to be giving back to men what sin, or the results of sin had taken from them. He removed the curse of sin. "This," he said "is my blood of the new covenant, which is shed for many for the remission of sins." He said to many a penitent, confessing sinner, "Thy sins be forgiven thee." He repaired the ills of men's bodies, restoring sight to the blind, hearing to the deaf, speech to the dumb, and health to the crippled and the afflicted. He took away the cares, and gave hope and encouragement to the depressed. "He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Surely he hath borne our griefs and carried our sorrows." He removed, potentially, and gave us the right and means of removing actually, all the things that impair, and shrink, and reduce life. He opened the door into the eternal the more abundant life.

A few months ago, I was visiting in an orphan's home. The superintendent turned aside from his explanation of the affairs of the home to tell me of the case of one little boy. "We found him up here in a certain county almost running wild in the woods," he told me. "He had no parents, no home, no friends. He was ragged, dirty, unkept, illiterate. We heard of him and brought him here. Now look at him."

The child had been cared for in every way, bathed, clothed, fed. He had had medical attention. He had been put in school. He had been placed among other children. And most of all, he had found a home and someone to love him. Something back in life had come to steal and to kill and to destroy. He had been robbed and beaten and left by the circumstances of life; but it was the privilege of the orphanage, in the name of Christ, to give him back the things that had been taken from him.

This is the picture of Christ and a lost world. We were all orphans, without hope and without God in the world, strangers, aliens, foreigners. But Jesus came to cleanse our stained and soiled souls, to clothe us in the robes of his own righteousness, to warm us in the sunlight of his care; to adopt us into the family of God, to give us his name, his home, and his love.

Lord thou hast here thy ninety and nine; are they not enough for thee?

But the Shepherd made answer, "This of mine, has wandered away from me."

And although the road be rough and steep, I go to the desert to find my sheep.

I go to the desert to find my sheep.

But none of the ransomed ever knew how deep were the waters crossed,

How dark was the night that the Lord passed through,

Ere he found his sheep that was lost.

Out in the desert he heard its cry, sick and helpless and ready to die.

Sick and helpless and ready to die.

Lord, whence are those blood drops all the way, that mark out the mountain's track

They were shed for one who had gone astray

Ere the shepherd could bring him back.

Lord whence are thy hands so rent and torn?

They're pierced tonight by many a thorn.

They're pierced tonight by many a thorn.

But all through the mountains, thunder riv'n

And up from the rocky steep,

There arose a glad cry to the gates of heaven

Rejoice, I have found my sheep.

And the angels echoed around the throne.

Rejoice for the Lord brings back his own.

Rejoice, for the Lord brings back his own.

### GOD DOES PROVIDE

"Our hospital funds have been very low. And sometimes I have been tempted to think more about money than I should. The Lord gave me a new lesson yesterday. A woman whose daughter has been operated on here, came and said, 'While I was here I came to believe Jesus. My husband, who is in Harbin, has been sick and I prayed for him. I told the Lord if he would make him well I would make a gift to him.' So she brought this money, a hundred dollars, some of it to be used for winter clothes for the orphans and some of it to help pay hospital bills for people who could not pay. As we have just done about two hundred dollars' worth of charity work it will help on that bill. Again the Lord showed me that He has plenty of money and I need never worry, that when the time comes He will give it to us."—Alda Grayson, Baptist Hospital, Laichow-Fu, China.

The birthdays of the foreign missionaries are published every month in *Home and Foreign Fields*. Greetings of love and cheer will bless this, their New Year's day—their birthday.

The Foreign Mission Board congratulates the *Baptist Recorder* at the beginning of its Centennial year! Always every issue of this great Baptist organ sounds the note of missions and challenges its readers to be more missionary-hearted and internationally-minded! The Board is grateful for such a promoter of missions as the editor of this great paper always proves himself to be.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
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### The Holy Land

Perhaps I'll never see that land

Where Christ, my Savior did abide,  
Nor view its mountains, vales nor fields,  
Nor Calvary's crest on which He died;;  
But with an eye of faith I've seen  
The stream His flowing wounds supply;  
I've plunged beneath its cleansing flood,  
And all my hopes on Him rely.

I may not walk the crowded streets  
On which He caused the blind to see,  
And healed the suffering multitudes,  
And set the fettered spirits free;  
But how supremely sweet it is,  
While walking down life's winding street  
To feel the presence of my Lord,  
Who daily keeps aright my feet.

I may not see in vale and field,  
The lilies blooming white and fair,  
Nor Sharon's rich and verdant plain,  
Where roses waft sweet fragrance rare;  
But in the pages of God's word,  
Those roses sweet and lilies fair,  
Teach lessons precious to my heart,  
Of Heavenly love and tender care.

I may not stand beside that sea  
Whose waves the Master calmed to peace,  
Where from a ship He taught and preached,  
Where burdened souls found sweet release;  
But when the waves of trouble roll,  
What joy to simply trust in Him;  
His word a light shall ever be,  
To guide me through the shadows dim.

I may not kneel 'neath olive trees,  
To pray in dear Gethsemane,  
Where Jesus prayed, "Thy will be done,"  
And bled in agony for me;  
But in the garden of my soul,  
My Master walks and talks with me;  
For every task He gives me strength,  
The dearest friend of all is He.

I may not see 'neath starlit skies,  
The little town of Bethlehem,  
Nor travel in the pilgrims' road  
That leads to old Jerusalem;  
But He who in the manger lay,  
Prepares for me on yonder shore  
A home in New Jerusalem,  
Where I shall dwell forevermore.

—By Miss Ruby Powers, Marks, Miss.

The above was inspired by hearing Miss Fannie Traylor give a lecture on her trip abroad.

The Baptist College and Seminary  
Ogbomoshos, Nigeria, West Africa  
Nov. 22, 1934.

You will be interested in this Christmas letter from Mrs. McCormick to a friend.  
Dear Lady:

I am so sorry to have to write you a hasty note when I had wanted to write you a long letter telling you about things. But this is my last chance to get Christmas greetings off and so I am rushing.

Do wish I had gotten a letter to you before the Week of Prayer but you may be sure that we prayed with you at that time, though it is still nearly two weeks off it will be over when this reaches you. We have the program and will join you each day.

Am sending draft for \$11.50, \$5.00 for Lottie Moon Christmas Offering and \$6.50 for 100,000

Club. We are thrilled at the progress made in the work during this year. We read the Baptist Record from cover to cover and rejoice at every forward step.

Can't begin to mention all the folks I want you to salute for me though I think of them as individuals many times during our busy days and recall the happy time we had there with them. Please just salute them all for me, and accept our love and best wishes for you and your family. For Christmas and the New Year we are praying that joy and peace and health and happiness may be your daily portion.

Much love,

Mary R. McCormick.

—o—

### Promoting the Contest

The Stewardship Declaration Contest should be promoted by W.M.U. district and associational young people's leader and stewardship chairmen with W.M.U. young people's directors and counselors. It begins within the missionary education organization in the church. Hold this competition before the entire church if possible. The Sunbeams compete to see which Sunbeam will go to the associational contest, the Junior G.A.'s and Junior R.A.'s try out to see who goes to the associational contest, and so for Intermediate R.A.'s and G.A.'s and for Y.W.A.'s. The winner in the associational competition represents the association in the district contest and the district winner enters the state competition. For Y.W.A.'s only there is a Southwide competition. This takes place at the Southwide Y. W. A. Camp. See announcements of dates for Y.W.A. Camp in The Window of Y.W.A. and Royal Service.

States vary in the time limits for different phases of the contest so be sure to know your state plans.

—o—

### Scripture for Sunbeam Stewardship Declaration Contest

Sunbeam Band members entering the 1935 Stewardship Declaration Contest will memorize either one of the following series of Scripture verses:

Judging will be according to the following scale:

Memory .....	50%
Enunciation .....	25%
Posture .....	10%
Expression and Interpretation .....	15%

### No. I

In the beginning God created the heaven and the earth.

The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

Whatever is under the whole heaven is mine.

Every beast of the forest is mine and the cattle upon a thousand hills.

The silver is mine and the gold is mine saith Jehovah of hosts.

The land shall not be sold forever, for the land is mine.

And all the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord. . . . And the tithe of the herd or the flock . . . shall be holy unto the Lord.

Bring ye the whole tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will

rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.

Then I will give you rain in due season, and all the land shall yield her increase, and the trees of the field shall yield their fruit. And I will walk among you and will be your God and ye shall be my people.

If ye will not hear, and if ye will not lay it to heart, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

(Sunbeams will want to look up the references for themselves but they need not quote them in giving the Scriptures.)

Genesis 1:1; Psalm 24:1; Job 41:11; Psalm 50:10; Haggai 2:8; Leviticus 27:30, 32; Malachi 3:10, 11; Leviticus 26:2, 12; Malachi 2:2.

### No. II

#### The Parable of the Rich Fool

Recorded in the Twelfth Chapter of Luke

And Jesus said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself saying, "What shall I do, because I have no room where to bestow my fruits?"

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, . . . seek not ye what ye shall eat, or what ye shall drink . . . For all these things do the nations of the world seek after . . . But rather seek ye the kingdom of God; and all these things shall be added unto you . . . sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth; neither moth consumeth.

For where your treasure is, there will your heart be also.

—o—

So then every one of us shall give account of himself to God.—Rom. 14:12.

—BR—

### OUR RESPONSIBILITY IN SHARING OUR PART OF THE DEBT OF SOUTHERN BAPTISTS

—o—

The method adopted by Southern Baptists to pay our debts is the 100,000 Club. January and February have been designated as the time for our next membership drive. We would like to urge each Sunday school superintendent in the state to carefully and prayerfully think through his Sunday school and make an effort to secure as many members as possible from his school who are able and should join the 100,000 Club and thereby pay as much as \$1.00 per month above their pledge to the Cooperative Program on our Southwide and worldwide obligations. Of course if any congregation is to take this matter very seriously they will have to be led in this drive by the pastor, superintendent and teachers.

J. E. Byrd.

## The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

### Life's Great Moments

I was 15 years old. Often I had felt I was a sinner, but deep conviction had not come. One morning my nephew and I were cutting bushes with dull axes. I hit a persimmon withe with my dull ax and the withe came back with considerable force and rapped my ear hard. It stung severely. Associating with other boys, I had learned to take God's name in vain, and when this rap came I uttered a hard oath. My nephew, two years younger than I, looked me seriously in the eyes and said: "You cursed God." Like a thunder bolt these words went to my deepest soul. My sins poured in upon me and I saw black. I realized my lost condition as never before. I had read and heard read all the Scriptures. With conviction there came to my mind the suggestion that I had blasphemed against the Holy Spirit and my doom was sealed.

For days this feeling remained with me. I could not rest night or day. I was miserable. Hell became a reality to me and I felt sure that I would one day go there. Oh, the burden of those days I feel yet! One day while plowing the burden became so heavy that I could not go farther it seemed. I left off my plowing, went into the woods and prostrated myself before God. There I prayed for relief, if there was any for me, and promised God to obey Him if He would bring relief. There was no audible voice from the skies, no letters of gold in the heavens, but a calmness passed over my soul that made me almost shout. God had heard my cry. That summer I united with the church. I have not lived right all the time since that great day, but not one time since then have I felt lost or condemned as before. I have often had my conscience to hurt because of sin, but that eternally condemned feeling has never returned and

never will, hallelujah! This is a mountain-top experience in my life. By the grace of God I was saved.

Glad to note that brethren A. L. Goodrich and A. F. Crittendon are accepting the positions to which they have been chosen. Stand ready to cooperate with them to the limit. I am, and gladly so, in full accord with all our denominational program. So, come up, brethren, whenever you desire to do so, and my people will give you a prayerful hearing.

The Yalobusha W. M. U. held its county-wide meeting at Oakland on Friday of last week. Mrs. J. H. Page, of Oakland, is county leader, and is starting off the year's work well. Most of the societies of the county were represented at the meeting. The year book was studied and plans for the year were laid. Hope to give a fuller account next week.

Yalobusha pastors for this year, so far as I have learned of them, are J. M. Metts, J. H. Page, J. B. Flowers, S. H. Shepherd, L. J. Crumby, J. R. G. Hewlett, W. H. Lowrimore, and R. L. Breland. There are 21 churches in the county. Four of these pastors live out of the county.

Rev. N. F. Metts is now 81 years, and lives at Oxford. He gives up all of his church work beginning this year. Fifty years or more he has done valiant service for his Master. With regret we see him quit the work. May he linger with us many years yet.

It is reported that Rev. J. R. G. Hewlett has been unwell for some time, but glad to hear that he is getting back to normalcy again. Bro. Hewlett is one of our best informed preachers and also a splendid pastor, working, from choice, mostly with rural churches. He likes that kind of work.

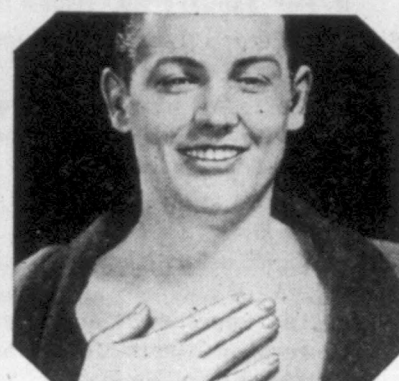
Rev. J. H. Page was elected Superintendent of Evangelism and colporteur of the Yalobusha County Baptist Association. He is to make a survey of the county and make an effort to have all communities where there is no regular preaching supplied with preaching service. He has already begun at one such place and other places will be supplied as soon as possible. He will scatter religious tracts also. He has a splendid opportunity for a good work.

The writer began his eleventh year as pastor of the Coffeeville Baptist church the first Sunday in January. This is not a long time, but when taken from one short life it takes a good percentage of it. So far as can be seen on the surface, things are moving along as smoothly as when he first began. Long pastorates are all right when they are all right. He thanks God and takes courage.

### AFTER ELEVEN YEARS

Jan. 1, 1935, marks the end of the eleventh year that we have occupied the pastorium of the Coffeeville Baptist Church, Coffeeville, Miss. These have been years full of hopes and fears, but also full of faith and service. From an old framed building, all too small,

## Are You a COLDS-SUSCEPTIBLE?



### Do You CATCH COLD Easily?

At the first warning sneeze, stuffiness or nasal irritation, quick!—apply Vicks Va-tro-nol—just a few drops up each nostril. Its timely use helps to prevent many colds, and to throw off colds in their early stages.

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Don't take chances with half-way measures. Rub on Vicks VapoRub—standby of two generations for relieving colds. Its direct double action—by stimulation and inhalation—helps to end a cold sooner.

### WELCOME NEWS FOR COLDS-SUSCEPTIBLES!

These twin aids to fewer and shorter colds give you the basic medication of Vicks Plan for Better Control of Colds. You'll find full details of this unique, clinically tested Plan in each Vicks package.

## VICKS PLAN FOR BETTER CONTROL OF COLDS

to a commodious brick veneer house of worship has been our happy privilege to behold. The membership has more than doubled in these years and the gifts to all causes have enlarged many times.

And among other things it seems that the bond of love and fellowship between pastorium and people has not in the least subsided. When we came eleven years ago we found the pantry filled with the many necessities of life. Each year since then this kind act has been repeated by the members of the church and other friends. Just this last Christmas, on two days before the day arrived, a dray stopped at the door of the pastorium and a large box was left on the front porch. When investigation was made there was found therein most everything that a hungry pastor and wife could eat. We were indeed happy and thankful to our dear friends. This box was sent by the Coffeeville Baptist Church and other friends.

A day or so later another good sized box was left on our front porch. As we examined the good things in this box, too numerous to name, and wondered whence it came, our eyes caught sight of these words written upon a piece of paper: "From the Scuna Valley W. M. U. with Merry Christmas." Our hearts were full to overflowing again with love and gratitude to God and our dear friends who never forget to treat their servants right. Eleven years is a long time in a short life, but not so long that we are forgotten by the faithful who love the Lord.

So we take courage, thank God, and stand ready to press on for God and humanity wherever He has need of us.

Mrs. R. L. Breland,

—BR—

### INDIANOLA

The Baptist Church at Indianola has just closed a very successful meeting, Rev. Will Cook Boone of Jackson, Tenn., assisting the pastor, Rev. D. L. Sturgis. Mr. Plunkett Martin of Lafayette, Ala., conducted the singing. Two services a day were held. Forty-three new members were added to the church roll, nine by letter and thirty-four for baptism. Each sermon rendered was an inspiration to every one present, and the song service was an added attraction.

Mrs. Percy Ray,  
Church Clerk.

—BR—

### "A REQUEST"

If you have some good religious tracts, religious books, Bibles and New Testaments that you do not need any more and you would like to donate them for distribution in jails, CCC Camps, county poor houses, and colored schools, please send them to me at once.

Clarence Palmer,  
Iuka, Miss.

## Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

## Sunday School Lesson

Prepared by L. D. Posey

For January 20, 1935

Subject: Peter's Lesson in Humble Service.

Golden Text: All of you gird yourselves with humility, to serve one another. I Peter 5:5R.V.

Scripture for study: John 13:1-17; I Peter 5:5.

Time: Night before the crucifixion, April, A. D. 30.

Place: The upper room in a house in Jerusalem where Jesus instituted the Lord's Supper.

### Introduction

A study of this lesson involves the day of the week on which Jesus was crucified, and therefore, the time of His resurrection. But lack of space forbids an extended discussion here. However I am constrained to say without any reservation whatever, that the Bible, correctly studied, reveals unmistakably, that Jesus was crucified on Wednesday, and arose from the dead about sunset the following Saturday afternoon. I am prepared to show this any time, any where, others to the contrary notwithstanding.

It is unfortunate that the King James version of the gospel says, "Supper being ended," when the correct translation is "During supper." The supper in question is no part whatever of the Lord's Supper, but a part of the passover supper, which required at least two hours to observe, and after which Jesus instituted His supper. For that reason, "Foot washing," has no place as a New Testament church ordinance. How important that Bible teachers and preachers be prepared to correctly teach the Word of God. Had that been true through the centuries, how much of wrangling and bitterness would have been prevented.

### The Lesson Studied

Peter was not the only one of the apostles that needed this lesson; but since the text indicates that he was the only one that raised a protest, attention is focussed on him.

From Mark 10:32-45, it is clear that the back-ground of this incident is to be found in the journey of Jesus and His apostles up to Jerusalem just before His death. James and John, through their mother, made an appeal for places at the right and left of Jesus when He should be seated on His throne in His kingdom. That desire was based on the belief that Jesus would soon establish His kingdom on earth. That request angered the other apostles, with James and John, and it had not entirely subsided when they reached the upper room to observe the passover supper.

At that time, it was a custom in good society, for one on entering a home, to remove his sandals and have his feet washed by a servant. This group of men had no servant to perform that duty. For that rea-

son, it would have been the part of good manners, for some one of the apostles to volunteer to bathe their Lord's feet, and then each others. But their desire for positional preferment was too strong in each one, for him to perform that needed service. After ample time had elapsed, and Jesus saw no one would render that service, He set them an example, and washed their feet. From the narrative, we infer that Peter was the only one that awoke to the significance of the occasion, and protested. When told by Jesus, "If I wash thee not, thou hast no part with me," as usual, he was willing to do more than required, and permit his hands and his head to be washed.

Let no one think for a moment that what Jesus said to Peter means that Peter's salvation depended on having his feet washed. Peter's salvation was secured in his regeneration more than three years previous to that date. It meant that Peter would have no part in the glory of the great lesson in humility which Jesus was teaching.

What follows, seems clearly to teach that Jesus was referring to the unsaved condition of Judas, and which was virtually one more opportunity given him to repent. It is probable that Jesus had in mind the complete ablution of the high priest before his consecration, but that he constantly required his hands and feet to be washed. The typical and doctrinal significance of this is: "Once regenerated, always regenerated," but there is constant need of confessions of sins, and the application by the Holy Spirit of the blood of Christ to keep us clean. A correct or literal rendering of I John 1:7, is, "... the blood of Jesus Christ His Son, continually cleanses us from all sin."

Personally, I do not believe Peter fully understood the true meaning and importance of all this until after the resurrection and ascension; because not until that time, did he comprehend the full meaning and scope of Christ's mission in the world. When he did, how he must have been humbled as he looked back on that night, when the Lord of Glory, Maker of heaven and earth, clothed Himself with a servant's towel and performed the most lowly task among men. No small wonder that he used the words of today's golden text.

The practical feature of this lesson is, that to tell others how humble we are, and that we are willing to wash another's feet, may be nothing short of arrogant pride. True humility, like true righteousness, is never purposely exhibited in the limelight, nor on a street corner. Also, like true righteousness, humility shines brightest in the darkest corner, and then only in complete self-forgetfulness; — a practical demonstration of not letting the right hand know what the left hand is doing. Are we that much like Christ? If not, then we had better examine our credentials to our salvation.

Soon after this, Jesus told them that one of that company would betray Him. At the suggestion of Peter, John got the answer as to the guilty one. Right soon, Jesus

told Judas "That thou doest, do quickly." At once, Judas left the room, and did not return. These truths are before us: The dish into which Judas dipped for "sop," with Jesus, and which revealed him as the guilty one, or betrayer, was used only in the passover supper. Since Judas went out immediately, and did not return, shows conclusively that Judas did not partake of the Lord's Supper; hence, no unsaved person should ever partake of that sacred church ordinance. From Paul's writings, we learn that any one walking disorderly has no right to the Lord's Supper.

—BR—

Miss Irville Morgan of Cleveland, Route 2, read the Bible through last year by reading three chapters a day and five on Sunday; also read all the daily readings in connection with the Sunday school lesson for two years.

—BR—

### OLIVE BRANCH

Any preacher with seven churches, one of them half-time is a busy man. But one thing about the Lord Jesus was that His was the busy life.

We are at Olive Branch, the first pastor they have had to live on the field. We have services the second and fourth Sundays. The congregations have been large and we hope to see them grow. Like most places there is much to be done but Dr. J. W. Lee, pastor here for so long, has done his work well. For us it will be easier for his having been here.

We began with the New Hope church, Lafayette County, this week-end, going down there from Tyro for two services Saturday afternoon and Sunday afternoon.

Tyro, where we formerly lived, gets two services, morning and night the first Sunday. Some of the best folks in the world are at Tyro, it's a joy to serve them.

Go back "home" to Strayhorn in Tate County for services on Saturday night before third Sunday and third Sunday night. Also serve Ebenezer, a new church, near Senatobia, the third Sunday morning, and drop over to Salem for the afternoon the way back to Strayhorn.

Serve Grays Creek, Desoto County, from here the fourth Sunday afternoon and the Saturday night before.

Busy, yes, but it is a pleasure to do it for the glory of the Lord. Surely "I can do all things through Christ who strengtheneth me," for He has said, "My grace is sufficient for thee."

The desire of our hearts is for the prayers of the brethren everywhere, for it is only through prayer that we get anywhere in the Master's work.

Yours behind the cross,  
Henry Rushing

**Skin Torment**  
Itching, roughness,  
cracking, easily relieved  
and improved with  
soothing —  
**Resinol**

## CONSTIPATION Can be Helped!

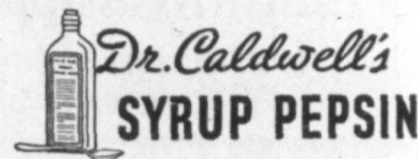
(Use what Doctors do)

Why do the bowels usually move regularly and thoroughly, long after a physician has given you treatment for constipation?

Because the doctor gives a liquid laxative that can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

Ask your doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help, and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit — even in children. Your druggist has it; ask for —



### MISSISSIPPI COLLEGE FIRST MAGNITUDE

Our Student Secretary received communication from Mr. Frank H. Leavell just prior to the holidays that Mississippi College reports were all acceptable. He informed us that we had not only attained the coveted FIRST MAGNITUDE award but also that we were the first college in the South to attain the award this session. This bit of news has been received with keen interest by both faculty and student body of Mississippi College. This is the second time in recent years that Mississippi College has been the first school in the South to attain the award.

The signal attainment has already proved an inspiration to all religious activity officers. Plans are now being laid to launch a program of larger proportions than ever here-to-fore attempted.

### Banner Day January 6th

All efforts possible are being expended to make the activities of the first Sunday of the New Year worthy in every detail. Special Sunday school and B. Y. P. U. drives are being announced; special music is being rehearsed by the Young People's Choir; everything points to a splendid "First Sunday."

### Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S TONIC**  
Will rid you of  
**MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists

# IN THE LONG AGO

In the long, long ago  
When the most we heard was "So,"  
When homes were governed by love  
—you know—  
In the long ago.

In the long, long ago  
The homes, not built for show,  
Were the hallowed spots of earth  
—you know—  
In the long ago.

In the long, long ago  
When Pa and Ma were law,  
Few homicides or suicides there  
were—you know—  
In the long ago.

In the long, long ago  
We walked to school, the teacher  
read ten rules—just so:  
You can, you can't, you don't, you  
do—you know—  
In the long ago.

In the long, long ago  
To church, we loved to go:  
Against her rules to drink, to dance,  
To lie, to "Cuss"—you know—  
In the long ago.

I bid you look inside the Home,  
The School, the Church today;  
It's fight-to-fill, it's shoot-to-kill,  
It's push and pull, it's rotten bull—  
In sacred things today.

In our modern times  
The preachers say "We're out of  
joint today;  
Out of Him some way—from East  
to West,  
From North to South—going the  
downward way."

In these last days—I wish to say:  
In Christ there is no East, no West,  
In Him no North, no South,  
But one eternal fellowship—  
Throughout the whole wide earth—  
in Him today.

Written by James K. Williams,  
Meridian, Mississippi, and dedicat-  
ed to people above fifty years of  
age.

## MOAK'S CREEK, LINCOLN COUNTY

Moak's Creek church, Lincoln  
County, has just been painted in-  
side and outside. This was made  
possible by the fine work of the W.  
M. U. and B. Y. P. U. The job is  
completed and paid for.

The pastor reports the church  
will be a member of the 100,000  
Club in a short time. "It is a prov-  
en fact," says Rev. B. T. Bishop,  
pastor of Moak's Creek, Shady  
Grove, Pleasant Hill, Topisaw,  
Providence and Ruth, also superin-  
tendent of Ruth school for the  
five years, "It is more blessed to  
give than to receive." So look for  
all the churches named above to be  
members of the 100,000 Club in a  
short time.

Pray for all of us.  
—Reporter.  
—BR—

Little Mary had been taught po-  
liteness. One day the minister call-  
ed, and Mary, awaiting a pause in  
the conversation, remarked: "I hear  
we soon are to have the pleasure  
of losing you."—Ex.

# THE BEST BOOK ON BIBLE LANDS

I have crossed the ocean thirty  
times. It is always a delight to  
visit Bible Lands. Of course, it is a  
pleasure to read books of travel  
and for the minister books on Bible  
Lands are exceedingly interesting.

It would be easy to mention a  
number of fine, helpful books on  
Palestine, but the very best volume  
I have ever seen is BIBLICAL  
BACKGROUNDS by Dr. J. McKee  
Adams, Professor of Biblical Intro-  
ductions in the Southern Baptist  
Theological Seminary, Louisville,  
Kentucky. Dr. Adams is especially  
qualified to deal with this subject.  
He has spent a year of residence  
in the Holy Land studying the Land  
of the Book.

BIBLICAL BACKGROUNDS was  
born in Palestine, the child of a  
rare student and ripe scholar.  
Three visits had been made to  
Palestine since the year's residence  
in that fascinating land. BIBLICAL  
BACKGROUNDS is a volume of  
nearly five hundred pages, divided  
into fourteen chapters, with help-  
ful maps and fifty illustrations—  
pictures taken by the author him-  
self.

Here is a book by a scholar that  
will be appreciated by the most cul-  
tivated readers and at the same  
time it will bring Bible Lands to  
the average reader with a wealth  
of information and rare charm.

No minister can afford to be  
without it, while Christian men and  
women in every walk of life will  
find this volume a large addition to  
Biblical knowledge. On its pages  
the author not only brings first-  
hand information from the land it-  
self but his familiarity with all  
standard works on sacred lands is  
reflected to the author's own splen-  
did way.

To those who have visited the  
Mediterranean, to those who pro-  
pose to make such a visit, and to  
those who have not been and can-  
not hope to go, BIBLICAL BACK-  
GROUNDS will be of incalculable  
value.

John J. Wicker,  
Fork Union, Virginia.

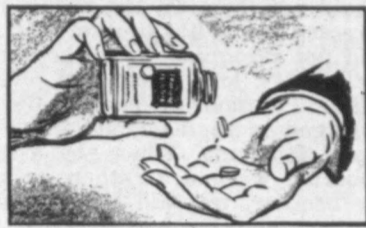
## IT IS EASY TO FORGET

During the past associational  
period many hundreds of persons in  
Mississippi promised the superin-  
tendent of the Baptist Rescue Mis-  
sion their sincere cooperation in the  
unique work of this institution. A  
very encouraging number have con-  
tinued to cheer my heart with every  
assurance of their not forgetting  
the daily needs of this work. But  
my heart longs for all those that  
do in their hearts love the work of  
this Mission to so stand by it that  
our burdens shall be graciously  
lightened if not entirely lifted.

Our Woman's Home is filled to  
overflowing and we are forced to  
refuse others desirous of being re-  
ceived. The daily program of feed-  
ing and caring for these in addition  
to the work for men grows as the  
work grows. But if our good wom-  
en would only obey the impulses of  
their hearts it would have no lack.  
It is our daily prayer that the real  
friends of the Lord shall be led to

# Scientists Find Fast Way to Relieve a Cold

Ache and Discomfort Eased Almost Instantly Now



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

## NOTE "DIRECTIONS PICTURES"

The simple method pictured here is  
the way many doctors now treat  
colds and the aches and pains colds  
bring with them!

It is recognized as a safe, sure,  
QUICK way. For it will relieve an  
ordinary cold almost as fast as you  
caught it.

Ask your doctor about this. And  
when you buy, be sure that you get  
the real BAYER Aspirin Tablets.  
They dissolve (disintegrate) almost  
instantly. And thus work almost in-  
stantly when you take them. And  
for a gargle, Genuine Bayer Aspirin  
Tablets disintegrate with speed and  
completeness, leaving no irritating  
particles or grittiness.

BAYER Aspirin prices have been  
decisively reduced on all sizes, so  
there's no point now in accepting  
other than the real Bayer article you  
want.

NOW  
15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes

enable us to still further reach out  
the helping hand to these so long  
neglected victims for whom Christ  
died as well as for the rest of us.

At the main mission for men a  
few nights ago we had in a very  
gracious service in which the power  
of the Lord was present to heal, the  
joy of seeing a man of fifty and his  
grown son both converted to Christ.  
They were with us just for one  
night. The Lord led in a gracious  
way in the message of the night  
and first the son and then a few  
minutes later the father came out  
definitely for the Lord. What a  
joy to let them go on their way re-  
joicing.

So with many that come to us  
just for the one service and they  
are gone for us to see them no  
more this side of the throne of  
God. But it is ours to tell them of  
the unfailing promises of life  
through the unchanging Savior.

Realizing that this work is wholly  
dependent on its friends surely they  
will not forget it nor its multiplied  
daily needs.

J. W. Newbrough,  
740 Esplanade, New Orleans.

THE GREATEST STORY THEY  
told me in Britain about Mr. Glad-  
stone was this. He was getting  
ready to make the greatest speech  
of his life. Great standards were  
to be lifted up. The big man was in  
his office walking the floor and  
dictating his speech. He was ar-  
ranging his arguments, getting  
things together for that great hour  
before the House of Commons. One  
o'clock in the morning came and  
still he was working, rearranging  
his speech. There was a knock at  
the door and a humble little woman  
stood at the door. She begged par-  
don for breaking in upon Mr. Glad-

stone at that hour in the morning,  
but with a great sob she told him  
her fifteen-year-old boy was dying.  
She said, "I would rather have  
you go and point him to Christ  
than anybody I know of. Will you  
go?"

He said, "Certainly, I will go."

They came to a little shanty and  
there was a little crippled boy. The  
Prime Minister of the British Em-  
pire sat by the boy and prayed and  
testified and persuaded. The little  
fellow could not see it. The great  
Prime Minister of State said, "My  
boy, Christ saves. He that hath  
the Son hath life, but he that hath  
not the Son of God hath not life.  
He is the Way, the Truth and the  
Life. You are to give yourself over  
to Him, that He may save and  
guide and help." Presently the truth  
was clear and the dying boy saw it  
and rejoiced in the salvation of  
that Christ, who died upon the  
cross, making atonement for sins.  
The little fellow said, "Let me kiss  
you." Then the Prime Minister  
closed the eyes of the lad and he  
was gone. Then the great man gave  
the woman some money and went  
on. The next day his friends said  
to him, "We hope you are ready.  
If ever you were needed, it is now."  
He said, "Well, I tried to be ready,  
but whether I am ready or not,  
there never was a happier man than  
I." This is the greatest story I ever  
heard of Gladstone. — George W.  
Truett.

A Sunday school teacher had  
been telling her class the story of  
the Good Samaritan. When she  
asked him what the story meant, a  
little boy said:

"It means that when I am in  
trouble my neighbors must help  
me."

## The Children's Circle

MRS. P. I. LIPSEY

Reminders of Christmas keep coming back to us. A kin-lady of mine wrote me, "Lucy Toy said Santa Claus peeked in her window and found out what she wanted—a 'ticycle'! I believe you peeked." Lucy is 2½ years old, and she is now riding around on her "ticycle" that good Santa Claus brought her. I believe you children go around too fast these days. Maybe in a score of Christmases more, my little cousin Lucy will want an airplane! Will she get it? Don't ask me: 11 of them passed here in the sky a while ago; maybe the price of them will go down.

What did you get for Christmas, what you asked for, or something better? I haven't heard much about that: let us hear from you about that. This morning, three plump letters were put in my hand from the postoffice, and I said silently, "Oh, three nice letters for the Children's Page!" Well, they were three nice letters, one from New Orleans, one from North Carolina, and another from Colorado—but not one of them from our own dear state. It might be that you don't know exactly what to write me about. Suppose you write me about this: What I Am Doing At Home to Help My Mother. Or this: What I Can See From the Front Porch of Our House. Wouldn't that be interesting? Everybody would have something different to write. Next week, maybe, I'll write in my letter the answer to the last question. And I'll put on our page every one that comes to me from you, with your answer, even if Dr. Lipsey should have to give us an extra page. How proud I'd be of that!

Now all this doesn't mean at all that I'm complaining. Why should I? I have some letters, as you see, and am proud of that, too. The first one is from Bro. Miller, thanking us for what we've done for his children and ours at the Home for Children in Jackson. Perhaps next week, I'll look in my little book and find out what we have done for them in 1934. Then here is one I'm especially glad to get, from our little friend, Mary White Nelson. You will see what a good promise she makes us. Mary White and I live in the same town, and she is a week or two older than our Bettie. Mary Adelyn Milam also writes, remembering her dues for Jeannie L. Club No. 9, and sending us 'besides, her love. Mrs. Austin from Taylor, sends her J. L. Club No. 8 dues, and some good wishes for us all, for which we are grateful, aren't we?

Now I must say goodbye, with love to you all.

From,  
Mrs. Lipsey.

Bible Study No. 2: Jan. 17th, 1935  
Judah Tells the Brothers' Story  
Gen. 44:16-34

What a hard time these men were having! I think they felt that they deserved it, in punishment of the sin they had committed against their young brother Joseph, so long ago. Indeed, Judah almost said this when he began to try to explain what had happened, when he cried out, "What can I say to my lord, how shall we excuse ourselves? God has found us out; all we can do is to accept the punishment. We will all be our lord's slaves, and he in whose sack the cup was found!" But Joseph said that only the one with whom the cup was found would be a slave to him: the rest of them could go on home to their father. This was their chance, but they would not take it. Judah began to tell him about how his father Joseph loved his youngest

son, and having begun, perhaps he could not stop. To the proud, richly dressed man, his brother whom he did not recognize, he spoke earnestly. O My lord, you are even as King Pharaoh in power. Don't be enraged with us, but listen to a word from me. When you asked us whether we had a father, or another brother, we said we had an old father, and he had a much loved son of his old age, whose beloved mother and brother were dead. How were we to know that you, my lord, would insist, as you did, that the boy be brought here? We pled that he could not leave his father, because the old man would die. But we had to go home knowing that without him we could not see you again. When we got home, and told our father about it, he said only that we must go to get a little food, and when we told him the governor would not admit us without our brother, he said, pitifully, "Boys, you know I had two sons, of my best loved wife, who is gone. One son must have been destroyed by wild beasts: I have not seen him since. If you take his brother away now, and harm befall him, you will bring down my gray hairs in sorrow to the grave."

And now, when I go back to your servant my father, his life is so bound up in the boy that when he sees him not, he will die. For I had become responsible to my father for bringing him back safe. O sir, let me stay here instead of the lad, a bondman, but let the lad go back with his brothers. How can I go back to my father without him, and witness my father's grief?

Poor Judah! but better times are coming.

### Questions For You To Answer

1. What verse in this chapter shows that Judah remembered their sin?
2. What was the name of Joseph's and Benjamin's mother?
3. What sort of feeling did Judah feel for his father?
4. What sort of feeling did he have for the Governor of Egypt?
5. Did he ask that the Governor would let them off without punishment?

Baptist Home for Children,  
Jackson, Miss.

Dear Mrs. Lipsey:

At the beginning of the New Year, we are very thankful and appreciative for those consecrated people of Mississippi who made it possible for us to provide a home for 250 children last year. We pray for you, and trust that 1935 will bring you all a full measure of health, happiness and prosperity. We ask for your cooperation and prayers again for 1935.

O. C. Miller  
and the Children.

Taylor, Miss.,  
Jan. 8, 1935.

Dear Mrs. Lipsey:

Another year of trials and joys have forever gone. Here we are entering a New Year hoping to do more for the cause of Christ than last year. Am sending Jeannie Lipsey Club dues No. 8 (one dollar) \$1.00 for Orphanage and our student in Christ.

Sorry I failed to get my Christmas offering in but was sick part of the time and neglected it. These dues are for the New Year, 1935.

Wishing you great success and happiness for the year.

Sincerely yours,

Mrs. M. G. Austin.

We are wishing for you, Mrs. Austin, much of happiness and usefulness in this good year of

1935, with good health for you and Mr. Austin. We are grateful for the cheerful giving of dues for J. L. Club No. 8.

Clinton, Miss.,  
Jan. 4, 1935.

Dear Mrs. Lipsey:

I sure did enjoy the Children's Page. I am going to read it every week.

I gave all my money to the Lot-tie Moon offering, but I will save some for the Orphans and brother Cormier.

Sincerely,

Mary White Nelson

What a nice promise for the New Year, Mary White! I know you are not going to forget it. How would you like to form with your friends a Jeannie Lipsey Club, No. 14, I think it would be. If you have ten members, each one gives 10c a month, to you, and you give it to me, and that would make \$1.00 a month, for the Orphans and Bro. Cormier, fifty cents a piece. Do you know, we haven't any Jeannie Lipsey Club in Clinton! I certainly appreciate your letter, and am going to look for another soon.

Leland, Miss.,  
Dec. 19, 1934.

Dear Mrs. Lipsey:

I am enclosing check, \$2.00, for Jeannie Lipsey Club No. 9, for Dec. 1934. Wishing you a Happy Christmas. With love,  
Mary Adelyn Milam.

What can you see from your front porch, or gate, Mary Adelyn dear? Thank you for the money, which comes so regularly. A Happy New Year to you, and Mother, and Auntie.

—BR—

### S.S. ATTENDANCE JAN. 13, 1935

Jackson, First Church	893
Jackson, Calvary Church	901
Jackson, Grif. Mem. Church	716
Jackson, Davis Mem. Church	401
Jackson, Parkway Church	221
Jackson, Northside Church	90
Meridian, First Church	796
Columbus, First Church	781
Columbia, First Church	515
Clinton Baptist Church	413
Clarksdale Baptist Church	344
Quitman, First Church	235
Ocean Springs Baptist Church	116
Laurel, First Church	353
Laurel, West Laurel Church	515
Laurel, 2nd Ave. Church	282
Laurel, Wausau Church	85
Soso Baptist Church	110
Mt. Ora Baptist Church	126
Crystal Springs Baptist Church	352
Greenwood, Second Church	56
Forest Church	192
Springfield Church	
(Scott Co.)	121

—O—

### B.T.U. ATTENDANCE JAN. 13

Jackson, First Church	106
Jackson, Calvary Church	156
Jackson, Grif. Mem. Church	250
Jackson, Davis Mem. Church	225
Jackson, Parkway Church	96
Jackson, Northside Church	40
Columbia, First Church	198
Crystal Springs Baptist Church	120
Clarksdale Baptist Church	138
Ocean Springs Baptist Church	48
Quitman, First Church	124
Springfield Church	64
Skene Church	91
Skene Church (Jan. 6)	61

—BR—

Teacher (in customary pre-examination speech) — "Now, if I catch any one talking during the test, I'll give him zero."

Student: "What will you give us if we don't talk?"

Teacher: "Nothing."

## Help Kidneys

### Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

The Charleston Woman's Missionary Society has sustained a great loss in the home-going of Mrs. D. B. Cowart, Sr., who departed this life December 28, 1934.

For twenty-seven years she was a most active member, serving part of this time as Circle Chairman. Mrs. Cowart carried out the injunction "Seek ye first the Kingdom of God." Her church came first in her love, loyalty and devotion. She was faithful and regular in attendance upon every service. She was most helpful in various activities of church life. Always willing, always ready, always serving.

As members of the Woman's Missionary Society we would covet for ourselves the determination to emulate her example. Our hearts are saddened over her going, but her zeal, consecration and devotion will urge us onward and upward to greater heights.

Our every expression of love and sympathy goes out to her family. Her husband, her son, David, Jr., her two daughters, Mrs. W. D. Conn of Jackson, Mrs. Earl McCormick of Grenada, and her brother, Mr. Jim Henderson of Memphis.

"Blessed are the dead which die in the Lord."

Mrs. Hamp Dogan,  
President

Mrs. W. F. Lambert, Sr.  
Mrs. F. E. Henson

Mrs. Robert Wynn,  
Mrs. W. F. Lambert, Jr.,  
Circle Chairmen.

—BR—

Budding Author: "How much postage will this require?"

Post Office Clerk: "Three cents—it's first-class matter."

Budding Author: "Oh, thank you, sir."—Ex.

—O—

Jack: "What is the noblest kind of dog?"

Jill: "I give up."

Jack: "The hot dog. It not only doesn't bite the hand that feeds it; it feeds the hand that bites it."—Ex.

666

checks  
**COLDS**  
and  
**FEVER**  
first day  
**HEADACHES**

Liquid—Tablets  
Salve — Nose Drops

in 30 minutes

"What Saith The Scripture"  
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.  
Price 25 cents in silver.  
C. S. Wales, Blue Mountain, Miss.

## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

### For Your Scrapbook

A crowd of troubles passed him by, as he with courage waited. He said: "Where do you troubles fly, when you are thus belated?" "We go," they said, "to those who hope, who look on life dejected, who weakly say good-bye to hope, we go where we're expected."—Frances E. Allison.

### Seven Cents A Day Pays Your Way

If you will save seven cents a day from now until June 1st you will have enough to pay your expenses at both the B.T.U. Convention, which will be in Clinton May 29-June 1st, and at the Baptist Assembly at Hattiesburg, July 7-12. Transportation in addition will be the other expense. Think it over, figure it up, and save the pennies and spend these, nearly two weeks, with us.

### Associational Program, Baptist Training Union, Calhoun County

Held with Pittsboro church Jan. 6, 1935.

Theme: Magnifying His Church.

2:30—Songs and prayer—Pittsboro Union.

2:40—Devotional Readings—Acts 4:23—5:11; also Eph. 5:23—Slate Springs Union.

2:50—Roll Call, Business, Announcements.

3:00—Special Music.

3:05—Intermediate Sword Drill. Junior memory work drill.

Every Junior and Intermediate Leader requested to enter contestants in these drills.

3:20—The Baptist Hundred Thousand Clubb in our Association—Derma Seniors.

3:40—Some Characteristics of a Baptist Church—Bruce Pastor.

4:00—Closing Prayer.

### Clarke County Associational B.T.U.

The Clarke County Associational B. T. U. met with Stonewall Baptist Church January 6, 1935 at 2 o'clock with Mr. W. Z. Huggins, Director, presiding. The singing was led by Mr. Henry Edmonds. Prayer by Rev. W. L. Meadows.

A model program was rendered by the Senior B. Y. P. U. of Quitman Baptist Church. The president, Mr. E. L. Kincaid, presided. The Bible Drill was conducted in a very interesting way by Miss Bradys Meadows. Prayer by Mr. E. L. Kincaid.

The following program was rendered with Miss Allene Nicar group captain:

Subject: What Do Baptists Believe About the Church?

Introduction—Miss Allene Nicar.

Scripture Lesson—Miss Tamar Strickland.

The Church in Relation to Christ—Miss Mattie Mae Viverette.

The Church in Relation to the

Members—Mr. Algie Moore.

The Church in Relation to Other Churches—Mr. O. L. Snowden.

The Church in Relation to the State—Miss Maurine Harper.

The Church in Relation to the World—Miss Myra Hull.

Can a Person Be a Christian and Not a Church Member?—Mr. E. L. Kincaid.

The Church Covenant was read by Miss Georgia Nicar.

Song—I Love Thy Kingdom, Lord.

After the program, the secretary called the roll of the churches. Seven churches were represented. There are twenty-nine churches in the Association and seventeen have one or more organizations.

Mrs. N. A. Edmonds had charge of the Junior-Intermediate period. She gave a very interesting talk on Success, using six Intermediate boys.

Solo by Mrs. J. C. Reddock.

Rev. W. L. Meadows brought a very helpful and inspiring message on Magnifying the Church.

Mr. W. Z. Huggins made a soul-stirring appeal to the workers to redouble their efforts in doing what they can to make the B. T. U. work more successful and more effective in 1935. By a rising vote the workers took a new stand for the work.

Song—Trust, Try, and Prove Me.

Closing Prayer—Mr. W. Z. Huggins.

The next meeting will be held with the Harmony Baptist Church.

### Edward Vanjon Ward

The home of Mr. and Mrs. J. E. Ward was gladdened on December 16th by the arrival of Edward Vanjon. We congratulate this young man on the home to which he was assigned. Fine Christian parents welcomed him and he may look for the finest Christian training a boy can be given. Friends will remember the mother as Miss Christine Clark who served so faithfully and efficiently as president of the Madison County Associational B. Y. P. U. for several years before her marriage to Mr. Ward. They live in Yazoo City, where Edward Vanjon will soon become a member of the Story Hour looking forward to full-fledged B. Y. P. U'er within a very few years.

The chief of the village fire brigade was making his report to the chairman of the village council.

"Yes, sir," he said, proudly enough, "we put out the fire just ten minutes after we got there."

"Very praiseworthy," said the chairman. "Had it got a good start of you?"

"I should say it had," said the fire chief. "When we got there, there was only the foundation standing."—Answers.

### THOUGHTS ABOUT THE BIBLE FROM MY SCRAPBOOK

Georgia D. Phillips

"Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and in death. Lawyers have tried it; statesmen have tried it; soldiers have tried it; society has tried it in its charities, education and laws; the ages have tried it, but it is not worn out; it is ever young, and ever old; it is God's book; we need no other; the longer it is tried the more satisfactory it is proved: it is the Word of the Lord which abideth forever."

—Rev. Dr. Hall.

"The Bible has been likened to a ship. Launched by the hand of God upon the ocean of Time, the great ship has been on its voyage thousands of years. Hume, Voltaire, Payne, Ingersoll, and other pirates on the sea of truth have hurled their broadsides at the ship and enveloped her in smoke and flame. But in vain have they sought to wreck her, for strong and grand as in the early ages the great ship sails on and on."

—T. C. Schilling.

"Milton is grander in the mother tongue than in another language; and Shakespeare in French is no longer Shakespeare. Every book except the Bible loses something when it is translated. Passing from language, the Bible retains all its beauty and all its power."

—Hon. J. H. Jones.

Phillips Brooks says, "No man has come to true greatness who has not felt in some degree that his life belongs to his race and that what God gives him He gives for mankind."

The above calls to mind what was said of Ex-Senator C. C. Dunn, whose tragic death during the Christmas holidays cast a wave of sadness, not only in his own city of Meridian, but throughout his whole section. Among the many fine things said of him the following statements characterize him as a truly great man:

"His greatest happiness was realized in service to others, particularly those in need. His deeds of kindness and helpfulness were many and often, but he kept word of these to himself. Widows and orphans particularly found in him a true friend. He was known for his charity to all persons with whom he came in contact, regardless of color or creed."

Georgia Dees Phillips, Shubuta, Miss.

The Baptist Church at Shubuta was the scene of a beautiful pageant on Sunday evening, Dec. 23rd. The Sunbeams, G. A.'s and R. A.'s all took part and all rendered their parts well. The decorations were lovely and appropriate, and the music was fine. The untiring interest and helpfulness of Mrs. Edmonds, the pastor's wife was a leading factor in the success of the pageant.

—Mrs. G. D. P.

### MOORE-LUKE

Rev. and Mrs. J. L. Moore of Union announce the marriage of their daughter, Mary Frances to H. C. Luke of Samneville on the evening of Dec. 24th. The event having occurred in the home of the bride's parents in the presence of a few friends. Her father read the most impressive ceremony, including single ring ceremony. Prayer was offered by Mr. Moore.

Congratulations and good wishes were showered upon the bride and groom by those present.

Decorations in the home were suggestive of Christmas season.

The bride was beautifully attired in blue crepe with rhinestone trimmings.

Mrs. Luke has been a resident of New Ireland community for several years, and is highly esteemed and loved by those who know her. She is a very talented young lady, and quite active in church work.

Mr. Luke is a prominent farmer of Samneville, where he and his bride will reside at their home.

Guests present were Mr. and Mrs. L. Wilkerson, Mr. and Mrs. M. O. Barfoot, Mozelle Peden, Homer Peden, Winnoah Vance, Birdie Byram, Audie Byram and Bertha Vance.

### ETHEL

The Ethel Baptist Church had its regular preaching service by the pastor, Rev. Ira F. Metts, at the eleven o'clock hour today. A special service was held in the afternoon, beginning at three o'clock when five newly elected deacons of this church were ordained, and Bro. Knight, First Baptist Church, Kosciusko, met with us and at their request was ordained deacon together with those of this church.

Dr. A. T. Cinnamon, pastor of First Baptist Church of Kosciusko, delivered the ordination sermon, outlining in a very vivid manner the qualifications and duties of deacons.

Capt. A. J. Johnson, Bro. J. E. Abrams, C. S. Johnson and M. E. Braswell, members of the old board of deacons together with Dr. Cinnamon and Rev. Metts participated in the ordination and laying on of hands on the following new deacons at the Ethel Baptist Church: Bro. N. W. Carter, F. E. Black, C. M. Breazeale, C. A. Johnson, and J. H. Middlebrook, with brother Knight of First Baptist Church, Kosciusko.

Rev. Ira F. Metts, Moderator  
J. H. Middlebrook, Clerk

Little Brother: "Do you know what they call small, gray cats in Canada?"

Big Boy: "No."

Little Brother: "Kittens."—Ex.

### PROSPECTIVE MOTHERS



Mrs. Elsie Crenshaw of 1813 Ellis St., Augusta, Ga., said: "Before the birth of my first child I was in misery with my back, when I sat down it was hard for me to get up, I was weak and cramps in my limbs made me very restless at night. I took Dr. Pierce's Favorite Prescription and my whole system was strengthened by this tonic and I was able to sleep again." New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

## Book Briefs

### THE BIBLE TREASURY

Squire and Baker, \$2.55.

This anthology for daily Bible reading is choice passages which Mr. Squire and Mr. Baker have culled from both the Old and the New Testaments for helpful and instructive reading for each day. Their selections have been carefully made and are beneficial to the seeker of truth contained in the Word of God.

### FIRST EPISTLE OF PETER

Ross, \$1.28.

This commentary gives us sound scholarship and helpful exposition from the clear fresh thinking and captivating expression of Mr. Ross. No difficulty has been evaded and the author is often at his happiest when dealing with passages of obscure or much debated meaning. Whether for the purpose of the teacher or for purely personal instruction and stimulus this commentary will be found uniformly helpful.

### DEEP SNOW

Kuipers, \$1.02.

DEEP SNOW takes its name from the heavy snows that are more or less common to New Mexico and Arizona, and its thread and contents from the manners and customs of the Zunia, Navajos, and Hopis of the Great Southwest. The effect of the book is to leave a clear conception of Indian life, hardened by the cumulative deposits of the centuries, and at the same time to awaken a keener appreciation of all who labor to win the Redmen to a knowledge of the one Great Spirit.

Order from the Baptist Book Store, Jackson, Miss.

Mrs. Sim D. Thatch, president of Pine Grove W. M. S. Heidelberg, R 2, tells us of a hopeful work among the Choctaws near her in whom she has long been interested. It seems an answer to prayer of years that recently teachers have come to the Bokohomo Indian school who have taken an interest in the souls of these people. A Christmas tree was prepared for them. About sixty Choctaws were present and a good number of their white friends. Mrs. Thatch told them the Christmas story in which they seemed deeply interested. The G. A.'s of Bay Springs have adopted a little four year old orphan Indian girl. She is named Henrietta Hall, for her father Henry who died a short time before her birth. Now prayer is asked of those who read this not only for the little girl but for all these Indians among whom a good work is begun.

Whut we needs to build de Kingdom am fewer architects and mo' good bricklayers.

He: "You're so good at conundrums, try this."

She: "Sure, go ahead."

He: "Take away my first letter, take away my second letter, take all my letters; I am still the same. What am I?"

She: "That's easy. You're a mail-carrier!"

### THE BIRTH OF CHRIST THE LORD

Nearly two thousand years ago, the angel of the Lord, came to the shepherds, in the field near Bethlehem with the announcement: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11) He told them that they would find the Babe wrapped in swaddling clothes, lying in a manger. Immediately they left their flocks and went to Bethlehem in haste and found the Babe—as they were told—lying in a manger with Mary His mother. This Babe was a Child of destiny.

Who is He? Before the foundation of the world this event was in the mind and purpose of the triune God. (Eph. 1:4). And at the very beginning of the habitation of this world He was promised. This promise which is found in Genesis 3:15 was couched in figurative language in the following words addressed to Satan, who had invaded the holy garden and through subtilty had beguiled the first woman which caused the first, original pair of human beings to sin and fall under the curse of Almighty God. It was said to him: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This promised seed of the woman was "Christ the Lord."

His coming into the world in human flesh was many times made known to God's ancient people, through His prophets. His coming was pictured by many types, but was spoken of plainly by the prophets. Isaiah the prophet, spoke of His birth in these words: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." (Isaiah 7:14).

And the prophet Micah told where He was to be born, in the following words: "But thou, Bethlehem Ephreatah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2).

When the wise men of the East saw His star and came to Jerusalem inquiring where he was that is born king of the Jews, they were directed to Bethlehem, by Herod, who had the sacred scriptures searched to find where the promised one was to be born. And the chief priests and scribes found it written in Micah the fifth chapter and second verse. Who was He that the angel of the Lord proclaimed as Christ the Lord?

We find Him in John, chapter one as follows: "In the beginning was the word, and the word was God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life, and the life was the light of men." (Jno. 1:1-4)

Also, we find: "He was in the world, and the world was made by Him, and the world knew Him not." (John 1:10)

We also read in Colossians these words concerning Him: "In whom

we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Col. 1:14-16)

Notice, the angel told the shepherds that He was a Saviour. What does it mean? It means, one who saves. The angel of the Lord told Joseph, before Jesus was born, "He shall save His people from their sins." (Mat. 1:21) How does He save His people from their sins? The answer is found in 2nd Corinthians the fifth chapter and twenty-first verse: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

That means that He took our place under sin, and died for us, as our substitute. Also, in 1st Peter third chapter and eighteenth verse, we find this: "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in His flesh, but quickened by the Spirit."

Also, 1st Peter 2:24: "Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Then why are not all people saved? John 3:16-18. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (Notice He says: **might** be saved. That means, they have the opportunity to be saved).

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Why are people not saved? John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life"; (But what?) "But the wrath of God abideth on him." "The wrath of God" means, he is angry with those who do not believe on His Son. Why? It is written: "He that believeth not God hath made Him a liar." Why? "Because he believeth not the record that God gave of His Son." And what is the record? "And this is the record, that God hath given to us eternal life, and this life is in His Son."

Do you, dear reader, believe the

record? If you are not sure about it, I beg you now, settle it forever by taking God's word for it: receive the Son as your very own Saviour; commit your soul into His care and keeping, and then you will have no more doubts, no more misgivings, no more uncertainties, but you will have the witness in yourself that you are in His Son, and thereby saved forever.

—J. E. Heath.

Winona, Miss.

### STUDENT NIGHT PROGRAM AT QUITMAN BAPTIST CHURCH

A very inspirational Student Night Program was rendered at the Quitman Baptist Church Sunday night, December 30, 1934. The service was well attended and several out-of-town visitors were present to enjoy with us the soul-stirring talks rendered by these young college students.

The choir was composed of college students representing the various colleges of the state and students of Quitman High School. With this splendid choir and Miss Helen Carlson as pianist, the music was inspiring.

Add Riley, Fortner Dabbs, Pate Waldrup, and James Gordy, Quitman High School students, served as ushers.

Our pastor, Rev. W. L. Meadows, presided, and the following program was rendered:

Prelude.

Hymn: "Stand Up for Jesus."

Prayer: Johnnie Carlson.

Scripture: Miss Elizabeth Kirkland.

Offertory.

"Five Rules for Successful Christian Living," Johnnie Watkins.

Solo: "He is Mine," Mrs. J. C. Reddoch.

Talk: "Is Jesus Satisfied With Me?" Miss Lula Bell Busby.

Hymn: "Make Me a Channel of Blessings."

Talk: "Church Loyalty," Johnnie Carlson.

Hymn: "I Am Thine, O Lord."

Benediction by the pastor.

A stranger was walking among the Aberdeenshire hills when a mist came down, blanketing everything. For hours he wandered gropingly, calling continuously: "Help, help! I'm lost, I'm lost!"

He was giving way to despair when a voice hailed him.

"I'm hearin' ye," it said, "but what is the reward for findin' ye?" —Tit-Bits.

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today.

**ROBERTS MARBLE CO.,**  
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## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



**THE VALENCE STREET  
BAPTIST CHURCH**  
(Corner Magazine and Valence Sts.  
New Orleans)

Due to the fact that a large number of our members are Mississippians, and out of love for our church and our dear pastor, the Deacon Board of Valence Street Baptist Church wishes to publish the following facts.

At a recent home-coming day of Valence Church, four of our members made talks bringing the following facts before us. Valence has had great blessings from the Lord, in the past four years, organizationally, financially, numerically, and spiritually. Four years since we had only one union in the B. T. U., today we have a standard B. T. U. with all unions, and the only standard B. A. U. in Louisiana. Valence W. M. S. has grown five-fold and she rejoices now in a standard W. M. U. The Sunday school is overflowing in numbers and must have more room. A brotherhood has been organized, and it is doing splendid work.

In financial matters the Lord has blessed us greatly. Several hundred dollars debt has been paid off the church in the past few years. We

closed 1934 with all current bills paid, Sunday school literature paid for in advance and a small amount of money in the treasury.

Numerically, Valence has never known such growth in her history, for our resident membership has increased from 185 to 360. A large percentage of these being added are by a profession of faith. One or more are added every week for baptism. This speaks for the spiritual life of the church; however to know that our gifts to mission causes are twice what they were four years ago, indicates the presence of God.

On last Sunday our offerings were more than enough to meet our budget, and our pastor took a special collection for the building fund and raised \$194.50. Rev. Slater A. Murphy is our good pastor. He has been with us during these gracious years of progress. He is one of God's great men.

The board of deacons extend a cordial welcome to Mississippi Baptists who move to New Orleans, or visit the city, to come and worship with us. Thank you and pray for us.

Yours for better service,  
John A. Falcon,  
Chm. of Deacon Board.  
4871 Constance St.,  
New Orleans, La.

#### "THE SECOND DEATH"

Rev. 2:11; Rev. 20:6-14; Rev. 21:8.

Reader, did you ever hear or read a sermon on the "Second Death"?

In a Christian experience and association with the "children of God" seventy-four years, I have not! In recent years we hear and read much about the "Second Coming" of Jesus, the Son of God, but we hear or read nothing about the "Second Death." What is the Second Death? Who are subjects of the Second Death? When and how

do they die the Second Death?

For information the Bible is our only source. Therefore let us "search the scriptures." I hope that this may awaken an interest in this subject.

C. M. Sherrouse,  
Biloxi, Miss.

Asylum Patient (to new appointee): "Who are you?"

Appointee: "I am the new superintendent."

Patient: "Oh, it won't take them long to knock that out of you. I was Napoleon when I came here."

#### PEARL RIVER COUNTY S. S. ASSOCIATION

Pearl River County Sunday School Association met with Henley Field Baptist Church for its regular meeting on December 16th, and this meeting being so near the time when the organization was near its first birthday, had possible interesting features other than the program, however, a very interesting program. And too, in the absence of the secretary might have been a good time for an election.

The election will be held at some call meeting before the next regular meeting, in order that the work might move on nicely. The next regular meeting will be held with the Juniper Grove Baptist Church, five miles south of Poplarville, Miss., on the Gulfport and Poplarville road near the place known as "Bilbo's Mansion."

Sunday schools represented were as follows: Carriere, 1; Picayune, 20; Pine Grove, 61; Palestine, 1; Rowlands, 13; Union, 22; Henley Field, 40; Juniper Grove, 1; Total, 159.

Pastors present, 3; Superintendents, 8; Secretaries, 3; Teachers, 16; Total 30.

The Pine Grove Sunday school with that fine group of adults, made a demonstration that all our Sunday schools should follow: "Make all our Religious Work Count as it Should."

T. M. Stokes, Supt.

#### "WHAT DOES IT BENEFIT A MAN"

Tribute to Dr. G. P. White

In a day when interest and effort is being concentrated upon a revival of trade, and intensive thought and labor is being directed toward reconstructing a collapsed economic structure, the decision of the Executive Committee of the Chamber of Commerce in awarding the E. W. Taylor Cup for outstanding service to the community comes as a startling revelation of acute analysis of basic values by business men.

Too often commercial prowess and activity is accentuated out of all proportion to its relative worth, where character is sacrificed in achieving prosperity. It has been too generally accepted that the measure of a man's success is to be gaged in dollars and cents alone.

The awarding of the Cup to Rev. Geo. P. White in recognition of his campaign to reestablish his city upon a high plane of moral and spiritual life came as a particularly encouraging interpretation of primary values in Hazlehurst.

"For what does it benefit a man if he gain the world and lose his own soul."

Where a people drift into a state of loose and slovenly morals, that community, state or nation is doomed. History presents example after example of this, proving this statement to be no prudish pedagogy but an elemental truth.

Whereas Hazlehurst has ever

**EYES TIRED?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

## MOTHERS...watch CHILD'S COLD

COMMON colds often settle in throat and chest where they may become dangerous. Don't take chances—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and goes to the seat of trouble.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.



been conscious of the necessity for progressive commercial expansion, through neglect it was allowing the moral and spiritual phase of its life to shrivel near extinction.

The city had become a center of lawless forces that were rapidly gathering the momentum of a destructive juggernaut. Its unsavory reputation was spreading far and wide yet no leader appeared to halt the conditions that would rot it into a den of vice.

Dr. White, in accepting the Cup, stated that he had been only doing his duty. However, in the face of tremendous odds, men are prone to shirk their duty. It was as much the duty of every good citizen, as it was his, to demand law and order.

The people of Hazlehurst staunchly rallied to the cause once they had the leader; but a determined and fearless leader was necessary.

The value of his campaign cannot be over-emphasized, even from a commercial angle, as eventually corruption would have strangled legitimate enterprise.

As stated by Mr. E. W. Taylor, the committee is to be commended upon placing "first things first" and stressing that phase of community service which so often goes unrecognized, yet which is so essential to true progress—morality and spirituality.

—Hazlehurst Courier.

Another way to keep cookies and doughnuts safe from juvenile hands is to lock them in the pantry and hide the key under the soap on the washstand.

**CAPUDINE**  
for  
**ACHES and PAINS**  
due to functional disturbances

**FOR** pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## A DREAM

"These be thy God's, O Israel, and, lo, Jehovah our God has but little chance." "Our organizations" says Shoemaker "are on the whole adopted to the group as against the individual. We think more in terms of clubs and committees than we do in terms of people." That may be true, but even thinking in terms of people is not the high and chief goal at which we must aim. That may be one of the sins of the church. The great sin of the church is that it does not think supremely in terms of God. Listen to the sermons and read the Christian writings of today and what are they about? About God and His great mercy? — or about OURSELVES, and our needs and our work? The church has only one towering need today and that is God,—God as manifested in Christ crucified, risen and exalted. The preacher has only one theme for which the world is hungering—God in His mercy. There is only one supreme duty now facing the church and that is TO REPENT—as Job did—in sack-cloth and ashes and then it will see God as Job did,—and like Job be doubly blessed. "But who among us either knows or practices repentance. This is our hardening . . . the church . . . which sings its triumphs and trims and popularizes and modernizes itself, in order to minister to, and satisfy, every need except the one; the church which, in spite of many exposures, is still satisfied with itself and, like quicksilver still seeks and finds its own level; such a church can never succeed, be it ever so zealous, ever so active in ridding itself of its failings and blemishes. With or without offences, it can never be the church of God because it is ignorant of the meaning of repentance" (Barth). The church, like the prodigal, has wandered off and must come back to the father with the cry "Father I have sinned." The church is "trying to do a heavenly work in the power of the flesh and earth" (Murray). It has supposed that God was in the wind and the fire and the earthquake and has forgotten how to hear "the still small voice." The early church, with its 120 untrained members and with nothing but poverty, "unlearnedness" and a sole dependence on God's Spirit, started an invisible spiritual movement in human hearts that soon turned the world upside down. But the church today aims to turn the world upside down by a direct attack and largely with human and visible methods. It has gone away from God.

"Until the church of Christ" says Murray "comes to go down into the grave of humility and confession and shame; until the church of Christ comes to lay itself in the very dust before God and to wait upon God to do something new and wonderful, something supernatural in lifting it up, it will remain feeble in all its efforts to overcome the world." Oh we are so concerned with conferences, campaigns, every member canvasses, budget balancing, and organizational multiplications and with a Christianity that can be talked about, observed, and

## DR. TRUETT WILL SPEAK ON ATLANTA RADIO

President of Baptist World Alliance will be heard Saturday and Sunday, Feb. 9 and 10.

A RARE opportunity to hear Dr. George W. Truett of Dallas, Texas, pastor of the First Baptist Church and president of the Baptist World Alliance, is offered on the occasion of his visit to Atlanta, Georgia, Saturday and Sunday, February 9 and 10. Two broadcast periods have been arranged over WSB, the Atlanta Journal station, and one over WGST, the Georgia Tech Station.

Saturday night, 6:30 to 7 o'clock Central time, Dr. Truett will speak at a dinner meeting of Baptist pastors and lay leaders giving special emphasis to the Baptist Hundred Thousand Club movement. This address will be broadcast over WSB, the 50,000 watt station operating at 740 k.c. and can be heard in practically every section of the South.

Sunday morning, from 11 to 12:30 Central time, the morning service of the Druid Hills Baptist Church will be broadcast over station WGST which is 1,000 watt power and operates at 890 k.c. Dr. Truett will preach at this hour.

Sunday afternoon a mass meeting in the city auditorium of Atlanta is planned and it is possible that this meeting will also be broadcast.

Sunday night, 9:30 to 10:00 o'clock, Central time, Dr. Truett will bring a special message to young people over WSB, the powerful 50,000 watt station of the Atlanta Journal. A splendid and appropriate musical setting is planned.

M. E. Dodd  
Louie D. Newton  
Edwin S. Preston, Chm.  
Radio Committee of  
the Southern Baptist  
Executive Committee.

put into statistics. Our need is almost infinitely deeper than the above mentioned temporalities. The church has denied Christ and therefore its first need is—not to pluck up new courage, not to organize for larger achievements, not to dismiss their present pastor and get a new one who can draw the young people, but it needs—to go out and weep bitterly as did Peter after his denial of Christ. The "joy in heaven in the presence of the Angels of God" over one sinner that repenteth would probably reach its highest note if that sinner were the church. The church needs to strip itself naked of its popularities and statisticalities and cry "O wretched church that I am; who shall deliver me from the body of their death?" But the church today considers itself high above any such self-despair. Any church, however, that on its knees is found knocking as a broken-hearted penitent at the door of mercy is on the threshold of victory—but it will not be the church's victory but God's and the church will give HIM all the glory. Then the most piercing note sounded by the church will be its note of penitence and its gladdest note the note of its forgiveness.

The meeting was adjourned.

## B. S. U. Department

Hillman Y. W. A.

The young women's auxiliary of Hillman College, Clinton, Miss., gave their annual Christmas Tree party to the children of the ministerial students of Mississippi College, on the night of December 13. The children and the students both seemed to have a very nice time, and especially did they enjoy Santa's visit. He made a special trip down to give all the little boys and girls a present, and some fruit and candy.

After the children had gone home the girls accompanied by Mrs. Lovelace, their counselor and Mrs. Riley, dean of students, went about town singing Christmas carols. This, too, is an annual event at Hillman.

The Y. W. A. has resolved to make the rest of this school year the best in its career.

M. W. C.

The first Baptist Training Union meeting of the New Year at Mississippi Woman's College, Hattiesburg, Mississippi, was one in which the presence of the Lord was truly felt. The general assembly was held in Ross Parlors and as "Take Time to be Holy" was played softly by a violin trio the members entered quietly and were seated in a large circle, in true school girl fashion, on rugs and floor pillows. Velma Beacham, the Director, after reading John 3:16, told a true story of how the explanation of this verse given to a waif by a Christian nurse brought about the miraculous conversion of the waif, his cultural education and the surrender of his life to the Master's cause. As a fitting close to this story the girls began to sing reverently, "Oh Happy Day" and then the Director told of the "Happy Day" when she was converted and requested that others give the story of their conversion. A real testimonial meeting followed.

With a request that all heads be bowed, the Student Secretary, Miss Alene Harris, led the group to think again of how the coming of Jesus into the heart of a person meant a changed life, and of how a changed life meant living in such a manner that others could see the change with the result that their lives were changed also. The appeal was then made that each changed person present select another person on the campus whom they would try definitely to change. The response was such that many lives were re-dedicated to the cause of the Master and with joined hands all present arose and sang, "Blest be the Tie that Binds." The feeling that truly "The Lord is here" was uppermost in every heart.

S. T. C., B. S. U.

The B. S. U. work at State Teachers College is not dead nor dragging, but instead we are very proud of what has been done during the past quarter, even though we are not satisfied. We had 220

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Baptist students enrolled in S. T. C. and out of that number 75 are regular attendants to Sunday school, 90 are enrolled in B. T. U. and 25 in Y. W. A.

The three Baptist churches in Hattiesburg each sends a bus on Sunday morning to carry us to Sunday school—free of charge. Two of these churches have organized college classes for girls and one has a college boys' class. These college classes are doing splendid work.

Barney Smith is our efficient B. T. U. Director. He is certainly interested in the work here and we feel we have something to be proud of in Barney.

Marie Tate is our very efficient Y. W. A. President. She certainly works at her task—and as a result of her work we have the largest Y. W. A. S. T. C. has ever known. Marie certainly loves her work and her Lord. Just before Christmas the Y. W. A. played Santa Clause by having a party for several children whom Santa would probably not have found. These children were brought to the B. S. U. room and found the gifts Santa (the girls) had brought for them. Marie is always planning things for the Y. W. A., and constantly in her daily life she is trying to make Christ her Master.

One of the best things that has happened to our B. S. U. this year is that we have been given a part-time Student Secretary, Hazel Rhodes. Hazel has been on our council all the year serving as secretary of the council. Three years ago she served as Student Secretary here and did a splendid piece of work in the B. S. U. We are expecting big things from the B. S. U. now that we have someone to lead us. Pray for us and our work on the campus.

—BR—  
**FLORA**  
By W. A. McComb

The Flora Baptist Church is rejoicing over another year of blessing. The church has met promptly all obligations for current expenses. Has also enlarged her offerings to missions and benevolence and reduced her bonded indebtedness to one thousand dollars and is already planning to cancel that during the year 1935, if God wills.

The prospects are bright for next year to be the best of the present five year pastorate.

The writer has informed the church of his intention of closing out his pastoral relationship with them not later than Dec. 31, 1935.

Greetings and good wishes to the brotherhood and especially to the readers of the Baptist Record.

Teacher: "A fool can ask more questions than a wise man can answer."

Student: "No wonder I flunked."